

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, October 25, 1990

Published Since 1877

Political changes bring new freedom to Bulgaria

SOFIA (EBPS). — When Nikolai Nedelchev speaks about his work as pastor of the Baptist Church in Sofia, Bulgaria, his face lights up and breaks into a big smile. Political changes of recent months have brought new opportunities for this 150-member congregation and the church has wasted no time springing into action.

Born into a family which converted to the Baptist faith from Orthodoxy when he was a boy, Nikolai went along with them to church activities until he was a teenager and peer pressure made him ashamed to go. His friends teased him, saying: "You are going to pray with old ladies!" But during this time Nikolai did not lose his Christian faith. He played professional football in the Second National League from ages 16 to 20, when a leg injury ended his future with the sport. After he completed his military service, his family had moved to the capital city

of Sofia. He found himself without his old friends, in a new city. His sister, Blagovesta, invited him to go to a youth meeting at the Baptist church. He recalls: "I was very happy to see that there were also good girls there!" Nikolai eventually married the pastor's daughter, Grace Angelova. He became involved in church work after his father-in-law died in 1971, and has served as pastor since October of 1989. Nedelchev has kept his secular job installing metal roofing, and has worked without salary from the church to allow the congregation to use the money for other purposes, such as needed repairs.

On New Year's Eve 1990 church members spent eight hours together, discussing the new circumstances, planning and forming teams to carry out a variety of new ministries. One team works among gypsies. More than 1000 persons attended an open air meeting in February in Berkovitsa, a

gypsy area. Village police even helped with signs to publicize the event. More than 300 persons responded to an invitation with professions of faith or by requesting further information. The following Sunday the team opened up an old Baptist church building which had been closed for more than 15 years to an overflow crowd. Meetings are still being held there, in the open air, and the group has received permission to build a new church. Nedelchev notes that gypsies in Bulgaria are very open to the Gospel. The Sofia congregation has started a leadership course for gypsies on preaching and Bible study. Says Nedelchev: "Some of them can preach better than Bulgarians!"

Two young men and three young women in the Sofia church created a band to play and sing. In March they began holding open air meetings in areas with no Baptist churches. The young people invite non-believers to

the gatherings. They also show Christian films as an outreach activity.

Another team works among Muslims. An estimated 10 percent of the Bulgarian population professes the Muslim faith. Because they often suffer persecution from their families for leaving their faith and tradition, Muslims are, according to Nedelchev, slow to accept Christianity. But they are open to friendships and Christian believers can then share their own faith with them.

The new political situation allows the Sofia congregation to hold Sunday School for children and carry out youth work. In the past only official worship services at the church were allowed. Nedelchev reports that many youths are coming to church activities. Baptist young people in Bulgaria have already organized and drawn up a constitution and a revival of youth work is underway.

In the Sofia congregation, 100 members are women and girls. One of Nedelchev's first moves as pastor was to arrange a meeting for the women and encourage them to organize. They now have a committee responsible for visiting the old and sick. Two young women are in charge of children's work. Others visit an orphanage every month to witness, bring gifts, and do special programs. They presented teachers there with New Testaments and Christian children's books.

One unique ministry of the congregation is in the realm of the medical profession. Nedelchev's wife, Grace, is a doctor working as an assistant physiologist in a scientific institution. She is organizing a women's group of Christian medical professionals. They met recently to plan future activities and hope to hold lectures and seminars to which they can invite their professional colleagues. Two scientists in the Sofia congregation offer lectures on microbiology and other scientific topics at the

church. Students and others interested in the scientific field thus have a contact with the congregation.

Nedelchev also keeps busy with Baptist Union activities. Fifteen years ago the Baptist Union, in cooperation with other evangelicals, began an "unofficial" publishing work that Nedelchev now hopes can be registered. They have translated and published more than 30 Christian books in recent years, printing between 10,000 and 20,000 copies of each book.

Baptists and other evangelicals are also trying to get registration for "Logos," the Bulgarian Bible Society for Christian Education. One goal is to organize discipleship courses on different levels, ranging from basic Christian beliefs to leadership training. Until now, Bulgarian Baptists have not had a Bible school or seminary and have had to do such training by extension with teachers from the International Bible Institute in Vienna. With the new political situation it will be possible to send students abroad. One young man will study at London Bible College this fall, and hopefully more will be able to go abroad in future years.

Though Nedelchev is reluctant to get involved politically, he is a member of the Evangelical Initiative Committee, which is attempting to have a voice in formulating new religious liberty laws in Bulgaria. He realizes that the political changes are tentative, but he feels it is impossible to go back to earlier restrictions. He is optimistic about the future of Baptist work in Bulgaria. The most important change he notices is "First of all, people feel free. Free to talk, to do what they want. There's no limit. You can go everywhere. Nobody will ask you why or what. For the churches this is also the most important thing."

(Update: last week, the Foreign Mission Board, SBC, voted to appoint missionaries to Bulgaria.)

Picayune, Mississippi man begins international prayer ministry

By Shannon Simpson

Joe Tatum of Roseland Park Church, Picayune heads an unusual corporation. The name of the corporation is Intercessors International. It was originally begun as a prayer ministry in 1984, but in 1987, it became a full-time, regular non-profit corporation.

Modelled after the 19th-century ministry of George Mueller, Intercessors International's mission is to pray for worldwide revival and spiritual awakening.

Composed of over 100 prayer partners in the United States and around the world, the ministry's scriptural foundation is Proverbs 8:17, "I love them that love me, and those that seek me early shall find me."

A board of directors leads the corporation in its activities. These three men and four women, all Southern Baptists, most from Mississippi, help select one particular country for which to pray. That country will be the focus of a full year's supplications to the Lord, but the group will continue to pray for it even after that time period has passed.

Why a year? It takes approximately that much time to complete the 12 stages of prayer to which the Intercessors International have devoted themselves. Those stages include: receiving a prayergram from the Foreign Mission Board; gleaning information about the culture, geography, industry, language, society, economy, and political status of the focus country; obtaining names of

key leaders of that country so the partners can pray specifically for them; gathering scriptures concerning specific needs of the people; locating radio stations, newspapers, and other media to utilize in getting the Gospel across the borders of the country; and, finally, to dedicate themselves to praying daily for the needs of the people and government of that nation.

... 100 prayer partners in the United States and around the world ...

The key, says Tatum, is to pray over every piece of material and information the group receives. He also stresses the constant commitment of each prayer partner, and the scrutinizing process undertaken to admit a new partner.

"All the glory goes to the Lord," stated Tatum in a phone interview. "That's one reason why I'm so hesitant to reveal minute details of the workings of the ministry. We don't do anything without being led by the Spirit."

One detail he hesitated to reveal was the name of a third world coun-

try that has been the target of the group's prayers. Tatum says they are in the final stages of prayer for the country, and have gained some inroads into that nation, an answer to particular requests the group has placed before the Lord.

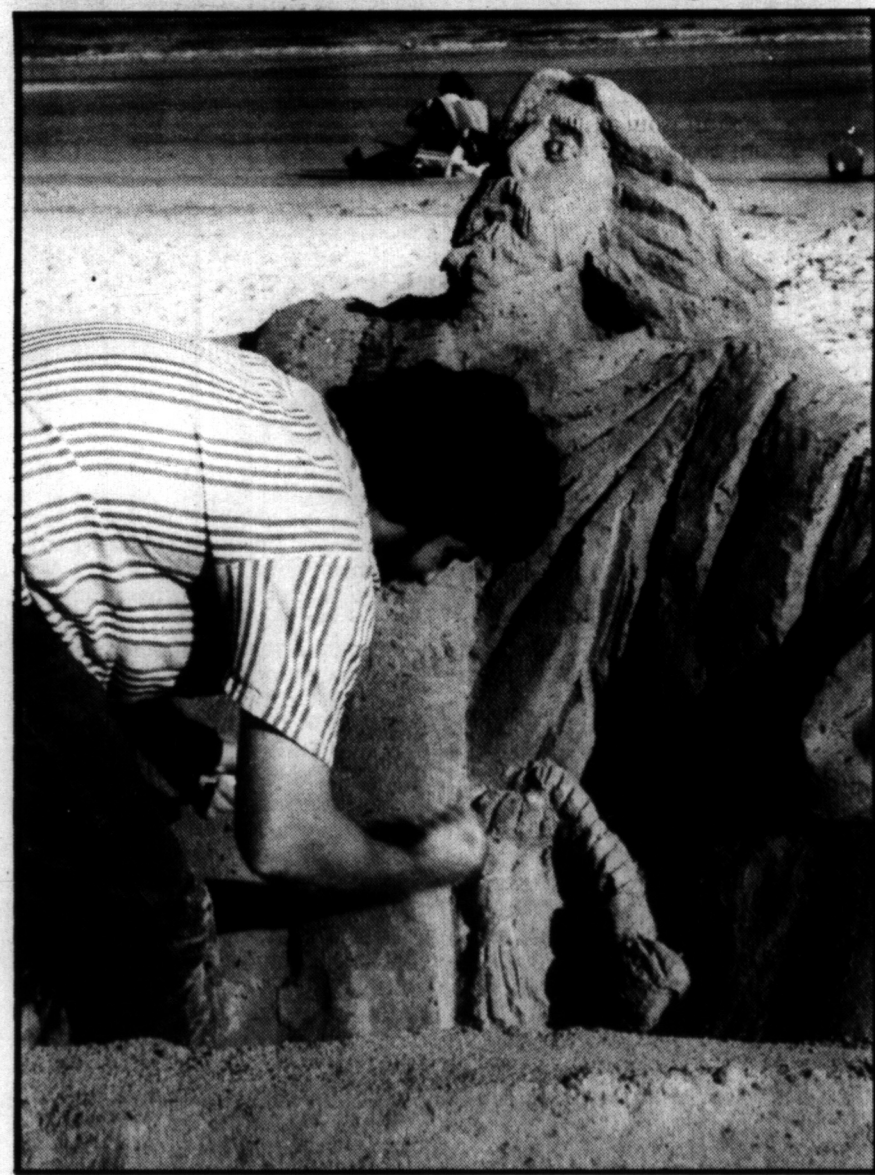
Another of the activities of II is the distribution of tracts and Bibles to Eastern Bloc countries such as the USSR and Romania. This year, their focus was to place Russian language Bibles on the Soviet ships that docked in Gulfport.

"We also have a few partners who have couriered Bibles into Communist China," said Tatum. "Sometimes these Bible placements will lead to the establishment of prayer partners in their countries. We feel that, to reveal too many of the details of our methods, we might endanger those who provide us with specific names and information we need to pray for those countries."

Right now, the group is in the process of establishing prayer partners in the Soviet Union, and hope to have them in place to participate in the ministry by the end of the year.

About a Solemn Assembly held at Roseland Park Church recently, Tatum said, "I see it as a good sign that we in the church are returning to first century practices. As a result, we'll see the fruits of our labor in this life."

Simpson is a staff writer, Baptist Record.



Calming the storm — Randy Hofman uses shovels, a water hose and a plastic knife to create lifesize sand sculptures. Hofman, a wood carver by trade, says the spectacle of the sand sculpture draws a crowd and gives him the chance to share the significance of the art and his testimony. Hofman created this sculpture of Jesus calming the storm during the National Resort Ministries Conference at Hilton Head, S.C. (BP Photo by Sarah Zimmerman)

SOUTHERN BAPTIST HISTORICAL
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Editorials . . . by Don McGregor

Baptists believe

During a debate at Samford University in Birmingham recently, Paul Pressler, justice in a Texas state court of appeals, was quoted as saying during the course of the debate that the battle is over and Southern Baptists now believe that the Bible is God's word.

This is illustrative of the tragedy that has engulfed the Southern Baptist Convention over the last 11 years. Southern Baptists have always believed that the Bible is God's word. If there is a theological difference in our relationships within the convention, it is over the question as to whether or not we want a creedal approach to the Bible.

Pressler is right, however. The battle is over. What has been described as the moderate element in the convention has separated itself from the conflict. What will be the decision of the moderates remains to be seen, but it is likely that there will not be any single decision. Very likely, for the most part they will stay with their churches; and their churches will remain within the Southern Baptist framework. Their interests, however, have been blunted; and their support may wane. Very likely, also, some of them will move to other denominations, though this doesn't seem to be a feasible option. They are upset over losing their ability to influence conditions, and no other denomination offers that ability in the same measure as has the Southern Baptist Convention.

A sizeable group may form a new Baptist denomination, but this also doesn't seem feasible. They would

have to start over on building the institutions that they put together over the years. And churches could split as members struggled with decisions as to which convention should have their allegiance. A better solution would seem to be what is taking place — the formation of a "fellowship" to provide the desired fellowship and to give some amount of decision making on how their financial influence is to be used. Also, until the "fellowship" decides to become a convention, there will be no reason for churches to have to make decisions as to their allegiance.

Individuals, churches, and even state conventions, however, are altering their patterns of giving because of circumstances in the convention.

In considering whether or not we want a creed, we must also consider that we have had a "creed" for years; and it is the Cooperative Program. Churches, pastors, and state conventions have been judged by their influence and performance as they have related to that giving plan.

It is a wonderful plan, but it has been our taskmaster — first used by all of us to judge "orthopraxis," then used by the moderates to judge the fundamentalists, and now used by the fundamentalists to judge the moderates.

So we are struggling with two creedal concerns right now. Do we want a creedal position concerning our seminary faculties? And do we want a "creedal" position concerning our support of institutions?

Those questions, if they have not been answered already, will be

answered by about 40,000 of us in convention settings. The other 14 million will never have much chance to have much of a say in it.

And that gets back to Pressler's statement. The war is over, but it was fought by only the 40,000 and over a matter that was never an issue with the 14 million. Battle slogans were enunciated which sought to establish the thought that the Bible was losing its meaning to Southern Baptists. That is not the case. Grassroots Southern Baptists believe the Bible; they always have; there is not much reason to feel that this will change.

But that is behind us. Let's see what we can do about finding ways we can fulfill our mission in the circumstances in which we find ourselves.

Will our institutions need to fear suffering as they contemplate what the future holds?

Not likely.

Moderates have become upset with the way funds have been moved around and plan to alter their giving accordingly. As this happens, fundamentalists in charge of proposing convention budgets will move to fill in the gaps where needed.

And so we will continue.

Joshua always has been a heroic character. And he recognized his need for help in determining actions needed to meet circumstances. Joshua 5:13-15 (NIV) notes: "Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, 'Are you for us or for our enemies?'"



'Neither,' he replied, 'but as commander of the army of the Lord I have now come.' Then Joshua fell facedown to the ground in reverence, and asked him, 'What message does my Lord have for his servant?' The commander of the Lord's army replied, 'Take off your sandals, for the place where you are standing is holy.' And Joshua did so."

Has anybody given consideration to the thought that the ground where Southern Baptists have been battling for the past 11 years may be holy?

It might not have kept us from fighting, but it might have altered our

concept of the importance of the fray.

It is interesting that even Joshua, in his battle, had enemies; but the commander of the army of the Lord said that he was on neither side.

What a tragedy it would be if Southern Baptists were to come to the same conclusion.

And with that thought, this editor writes the traditional journalistic —30— to 16 years of seeking to address Southern Baptist circumstances. One more editorial statement next week will be an attempt to say goodbye to the people and the work of that career.

Hymns Baptists sing . . .

"God will take care of you"

By William J. Reynolds

Civilla Martin and her husband, W. Stillman Martin, were in Lestershire, New York, for a few weeks in 1904, at the Practical Bible Training School. Martin, an ordained minister, was invited to preach in churches of that area.

Usually his wife accompanied him on Sundays, but one Sunday she was ill and remained home. In the quietness of a lonely day, Mrs. Martin found inspiration and strength in writing this hymn. The assurance of God's care and providence in times of adversity are expressed in the hymn. There comes the repeated affirmation that God will provide sustenance "through days of toil when heart doth fail," "when dangers fierce your path assail," and "no matter what may be the test."

When her husband returned from the preaching appointment, Mrs. Martin showed him the poem she had written. At the small reed organ in their home, Martin composed the tune as it now stands.

In 1916, Dr. and Mrs. Martin moved to Wilson, N.C., where he became professor of Bible at Atlantic Christian College. Three years later they moved to Atlanta, Ga., and spent the following years in Bible conferences and evangelistic meetings.

Mrs. Martin wrote many gospel song texts. One of the best known is "His Eye Is on the Sparrow," one of the favorite songs of the late Ethel Waters.

William J. Reynolds is professor of Church Music at Southwestern Seminary.

Baptist Beliefs . . . Paul's debt

By Herschel H. Hobbs

"I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise." — Romans 1:14

Paul recognizes that he owes a debt. It is to the Greeks and to the Barbarians. "Barbarians" were not savages, but non-Greek-speaking people — including Jews. To the Greeks any other language sounded like "barbar." They combined these words to form barbaros, barbarian. So as the Jews divided the human race into Jews and Gentiles, so the Greeks divided it into Greeks and Barbarians. Thus, the entire human race. "Wise" and "unwise" is a Hebrew parallelism, stating the same idea in different ways.

Paul was not a debtor to these because of what they had done for him. He was a debtor because of what God in Christ had done for him. He was under obligation to share this experience with all people everywhere. Every Christian is a debtor in the same sense.

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

The convention

The Mississippi Baptist Convention is Nov. 13 and 14 at First Church, Jackson. A different format this year will allow the entire convention to be completed in two full days rather than one full day and parts of two others. Thus it will begin on Tuesday morning and go through Wednesday evening.

Two new meetings will be added to the Monday schedule. These are a ministers' wives conference in the afternoon and a laymen's rally in the evening. Several years ago a pastors' conference was added beginning in the morning.

Conventions are important cogs in the denominational operation. They are the times of decisions when determinations are made concerning the directions of work and the application of funding. Always also they are times of inspiration.

If churches have not elected messengers, this should be accomplished soon in order to get messenger cards ready for proper registration.

A new budget is always an important matter of business, but it does not always receive a great deal of atten-

tion. In spite of seeming to be mundane, the budget represents the funding of missions work all over the world and the carrying out of endeavors that support missions work. These are important considerations. This year will be no exception.

Eddie Hamilton, pastor of Oak Forest Church, Jackson, has served one year as president of the convention. Traditionally, presidents are re-elected for a second year.

First vice president is Larry Otis, a businessman of Tupelo; and the second vice president is Talmadge Smith, director of missions for Copiah and Lincoln associations.

The recording secretary is J. Clark Hensley, the retired executive director of the Mississippi Baptist Christian Action Commission and soon to retire also as contract worker in family ministries with the Discipleship Training Department.

Assistant recording secretary is J. W. Brister, director of missions for Hinds-Madison Association.

State conventions are the gatherings of the Baptists of that state. They are family gatherings that need to be well-attended.

The Baptist Record

VOLUME 114

(ISSN-0005-5778)

NUMBER 37

Published weekly except weeks of July 4 and Christmas by the Mississippi Baptist Convention, 515 Mississippi Street, Jackson, MS 39201. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

Editor Don McGregor
Editor Elect Guy Henderson
Associate Editor Anne McWilliams
Advertising Manager Evelyn Keyes
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Postmaster: Send changes of address to THE BAPTIST RECORD, P. O. Box 530, Jackson, MS 39205.

Send news, communications, and address changes to
The Editor, Baptist Record
P. O. Box 530, Jackson, MS 39205

Mississippi Baptist Convention

That they all may be one . . .

155th Session

**First Baptist Church
Jackson**

**November 13, 1990
"One in the Spirit"**

Tuesday Morning

"Endeavoring to keep the unity of Spirit in the bond of peace." Ephesians 4:3

8:45	Prelude	Oak Forest Baptist Church, Jackson Jerry Talley, Director
8:50	Sounding of the Gavel	
8:55	Choral Praise	Oak Forest Baptist Church Choir
9:05	Congregational Praise	Jerry Talley
	Scripture	J. A. Blunt
	Prayer	Eugene Tennison
9:15	Organization of Convention	
	Recognition and Seating of Messengers	Eddie Hamilton
	Report of Committee on Order of Business	Gary Berry
	Announcement of Tellers and Credentials	
	Committees	Eddie Hamilton
9:30	Welcome	
	Bible Treasure	Frank Pollard
9:55	Committee on Committees	Jerry Massey
10:00	Presentation of Resolutions	Hardy Denham
10:20	Congregational Praise	Jerry Talley
10:25	How I Met Jesus	Bruce Bryant
10:30	Election of President	
10:40	Testimonies	Marjean Patterson and Paul Harrell
10:50	Special Music	Oak Forest Baptist Church Choir
10:55	President's Address	Eddie Hamilton
11:30	Benediction	

**November 13, 1990
"One in Fellowship"**

Tuesday Afternoon

"... You are all one in Christ Jesus." Galatians 3:28

1:50	Prelude	Pianist/Organist First Baptist Church, Jackson
2:00	Sounding of the Gavel	Talmadge Smith
	Congregational Praise	Rick Carter
	Scripture	Barry Sneed
	Prayer	Joe Campbell
2:15	Business	
	Presentation of 1991 Budget	Larry Otis
	Election of First Vice-President	
	Miscellaneous Business	
2:45	Report of Christian Action Commission	Paul Jones
3:00	Congregational Praise	Rick Carter
3:05	Bible Treasure	Frank Pollard
3:35	Sunday School Board Report	Gwenn McCormick
3:50	Convention Board Report	Eugene Dobbs
4:05	Business	
	Election of Convention Officers	
	Second Vice-President	
	Recording Secretary	
	Associate Recording Secretary	
	Report of Constitution and Bylaws Committee	Anthony Kay
	Miscellaneous Business	
4:30	Benediction	Franklin Denham

**November 13, 1990
"One in Mission"**

Tuesday Evening

"... that the world may believe that thou hast sent me." John 17:21

6:30	Prelude	Mississippi Singing Churchmen Milfred Valentine, Director
6:35	Sounding of the Gavel	Eddie Hamilton
6:40	Choral Praise	Mississippi Singing Churchmen
7:00	Congregational Praise	Graham Smith
	Scripture	Ronald Musgrove
	Prayer	Craig Turner
7:10	Recognition of Visitors	Eddie Hamilton
	New Workers Recognized	Bill Causey
7:25	How I Met Jesus	Cliff Brown
7:30	Choral Praise	Mississippi Singing Churchmen
7:35	Mississippi Baptist Convention Emphasis	
	Report/Challenge/Sermon	Bill Causey
8:30	Benediction	M. L. (Buddy) Dodson

(See **CONVENTION** on page 6)

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, October 25, 1990

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Furman trustees create self-perpetuating board

GREENVILLE, S.C. (ABP) — Furman University trustees voted Oct. 15 in a called meeting to amend the university's charter to give the board sole power to elect trustees.

Furman, in Greenville, S.C., becomes the second major Baptist university in a month to vote to create a self-perpetuating board and take authority to name board members away from a state convention.

Baylor University in Waco, Texas, the nation's largest Baptist university, voted Sept. 21 to amend its charter to create a board of regents which will have "sole governance" over the institution.

A third Baptist school, Stetson University in DeLand, Fla. also has moved to put distance between itself and the Florida Baptist Convention, but the action was announced in July as an agreement between the school and Florida Baptist Convention administrators.

Both Furman and Baylor officials cited the fear of a fundamental-conservative takeover of the school, similar to what has happened in the Southern Baptist Convention.

Also, both of the schools may face legal battles with state convention leaders.

The Stetson agreement did not mention the possibility of an SBC-style takeover, but the action would make it more difficult for fundamental-conservatives to take control of the institution. The agreement allows the

convention to make input into trustee selection, but reserves the right to elect trustees to the board.

Furman trustees were called to special session on the day before their regularly scheduled meeting to deal with the charter amendment.

Trustees voted 18-6 to amend the charter, which required only a simple majority. Only one of the 25 trustees was absent.

A fact sheet handed out by the school's public information office said trustees have power to amend the charter without approval of the state convention.

"Since 1990, when the state legislature passed a general law governing all non-profit corporations, Furman has been recognized as a non-profit corporation.

"Among its provisions, the law gives to the members of a corporation — in Furman's case, the board of trustees — the power to amend its own charter. The law specifically mandated that a corporation 'may have its charter amended by a majority vote of its members'."

Soon after the vote to amend the charter, trustees by a two-thirds vote amended the university bylaws to conform to the amended charter.

News media were not told there was a called meeting, but were told only there would be a news conference at 3:30 p.m.

Board Chair Minor Mickel of

Greenville told the news conference: "The Furman University board of trustees believes it is in the best interests of the university to take the board out of the disputes that might develop within the Southern Baptist denomination.

"This action will enable the state Baptist convention and Furman to pursue their mutual interests with minimum controversy," she said.

John E. Johns, Furman president said: "This amendment to the charter clears up any doubt about who governs the university. It gives us the stability we need to plan Furman's future effectively.

"But I also want to underscore the fact that our relationship with South Carolina Baptists has not changed. I want to assure everyone that this action will not affect Furman's day-to-day operation in any way. Our social regulations and our admissions policies will remain the same."

Furman was founded in 1826, and its trustees have always been elected by the South Carolina Baptist Convention. All of the trustees have been required to be members of cooperating South Carolina Baptist churches.

The 2,500-student university operates on an annual budget of \$43.4 million, of which \$1.6 million — or four percent of the total budget — comes from the South Carolina convention.

(See **FURMAN**, page 12)

Foreign Mission Board appoints couples to Brazil, Martinique

RICHMOND, Va. — Mr. and Mrs. Alvin J. Bailey and Mr. and Mrs. Daniel E. Hall were among 38 people named missionaries by the Foreign Mission Board Oct. 9 at Derbyshire Church, Richmond, Va.

The Baileys will live on Martinique, in the French West Indies, where he

will work as a music evangelist. The Halls will live in north Brazil, where he will serve as director of religious education for the state convention.

Bailey has been minister of music and youth at First Church, Hinesville, Ga. since 1984.

Born in Jackson, Mrs. Bailey, the former Elizabeth Walker, is the daughter of Mr. and Mrs. James R. Walker of Pheba. Mr. Walker is pastor, Pheba Church. Mrs. Bailey considers Ripley her hometown.

Since 1979, Hall has been minister of education/administrator at First Church, Madison.

He has served as minister of education, Second Church, Greenville, and as a BSU summer missionary in the Bahamas. He also is a special worker for the Mississippi Baptist Convention.

She has served as a curriculum writer for the Sunday School Board, a conference leader and special worker for the Mississippi Baptist Convention, and kindergarten teacher



Daniel and Betty Jo Hall



Alvin and Elizabeth Bailey

at Madison-Ridgeland Academy, Madison.

The two families will go to Rockville, Va., in October for a seven-week orientation before leaving for the field.

Agreement, disagreement mark debate at Samford

BIRMINGHAM, Ala. (ABP) — Spokespersons from the opposing sides in the controversy in the Southern Baptist Convention found some common ground during a debate at Samford University in Birmingham, Ala., Oct. 11, but also reopened old wounds.

Two fundamental-conservative leaders and two moderate-conservatives debated "The Southern Baptist Convention: Hope for Reconciliation" before about 750 students and area Baptists in the event sponsored by Samford's Student Government Association.

The debaters, often quoting Scripture, did agree on some basic Christian tenets, such as the Virgin Birth of Jesus Christ and Christ's role in human salvation.

But when the talk turned to politics in the SBC and to interpretation of specific passages of Scripture, they illustrated the distance between the two camps of Southern Baptists.

Paul Pressler, a Houston appeals court judge and one of the architects of the fundamental-conservative movement, laid down the terms which moderate-conservatives must meet before fundamental-conservatives will consider reconciliation.

"If they (moderate-conservatives) would admit that we have been sincere in our concerns, if they would admit there was validity in them, and if they would work together with us to rectify problems where they exist," then the convention would be unified, Pressler said.

David Montoya, a self-described former "foot-soldier" in the fundamental-conservative camp, charged the rulers of the denomination are using the SBC Peace Committee report adopted by the SBC in 1987 as a creed to threaten the jobs of Baptist employees and predicted fundamental-conservatives will increase their use of it. The report was recently established as a guideline under which Southern Seminary, will hire and promote faculty members.

"I hope the Southern Seminary faculty will not sign the Peace Committee creed," he said.

At one point in the debate, Pressler, also vice chairman of the SBC Executive Committee, said, "I don't know what a creed is," said Montoya responded, "A creed is a confession of faith that carries a penalty or a condemnation."

In other discussion, Pressler said the "battle is over" in the national

convention. "Southern Baptists are united in believing that the Bible is God's Word."

Montoya disagreed the "battle is over," predicting it will move to the state conventions, to the associations, and ultimately into local churches. "They (fundamental-conservatives) will not be satisfied until they're in control of what Baptists believe," he said.

Representatives of the two sides differed throughout the debate on assessing their numerical strength. Fundamental-conservatives claimed that 95 percent of Baptists are in agreement with them, while moderate-conservatives said at least 45 to 48 percent of Baptists disagree with the ruling party.

Pressler repeated his claim that if anyone had listened to fundamental-conservatives 12 years ago, there would not be a problem today. He said the fundamental-conservatives had just used a political system that was already in place to accomplish their desired results.

Pressler claimed that "the greatest days of the SBC are ahead because we're dealing with the problems." He said moderate-conservatives created the convention and fundamental-conservatives are "correcting it."

Both sides expressed concern about the SBC's unified giving plan, the Cooperative Program, and each accused the other of having given approval to donors diverting funds to make a political point.

Moderate-conservative Randall Fields, a San Antonio, Texas, attorney and president of the Alumni Association at Baylor University, concluded, "The SBC must not become a police force enforcing a particular doctrinal stance. We must get back to being a cooperative force in the world."

Also participating in the discussion as a representative of fundamental-conservatives was Wayne Dorsett, pastor of Central Park Church in Birmingham. Dorsett's wife, Joy, is a member of the SBC Executive Committee.

(This ABP story was compiled by News Director Dan Martin from information provided by Elaine Witt, religion writer at the Birmingham Post-Herald; Karen Estes Lowry, editorial assistant at the Alabama Baptist; ABP board member Catherine Allen of Birmingham, and Mary Wimberly, news and information staff, Samford University.)

Kerr joins Convention Board

Horace Kerr, retired as manager of the Senior Adult and Single Adult Section of Family Ministry Department, Baptist Sunday School Board, Nashville, will become contract manager of family ministry for the Mississippi Baptist Convention Board on January 1, according to Mose Dangerfield, director of the Discipleship Training Department of the Mississippi Baptist Convention Board.

Kerr was minister of education at First Church, Jackson, before becoming executive director of the Mississippi Governor's council on aging, where he served for five years before moving to the Sunday School Board in 1976.

He has written *How to Minister to*

Senior Adults in your Church, Coming of Age: Senior Adults in the Churches, and Senior Adult Leaders' Notebook. He was co-author of *Single Adult Ministry in Your Church*.

Kerr received the Outstanding Mississippian Award given by Gov. William Waller 1975, the Service to Humanity Award given by Mississippi College in 1976, and the Evergreen Award given by the National Association of Mature Persons in 1981.

Kerr was born in Houston, Miss.; attended high school in Louisville; graduated from Mississippi College; received the master of religious education degree from Southwestern Seminary and the doctor of jurisprudence from the Mississippi School of Law in 1970.

Kerr is married to the former Dorothy Parker of Sumrall. They have three children and seven grandchildren. As contract manager he will be working approximately half-time, Dangerfield said.

Fellowship okays funding plans; sets convocation

ATLANTA (ABP) — An interim steering committee of the new "Fellowship" of Southern Baptists organized this summer in Atlanta has approved mission funding tracks for churches that choose to bypass the Southern Baptist Convention Executive Committee and announced plans for a national convocation next spring.

Meeting in Atlanta Oct. 11-13, the provisional panel also elected officers, organized working committees, expanded its membership, and established communications strategies.

Acting on the issue of most apparent concern to the 3,000 participants at the August organizational meeting of the yet-unnamed Fellowship, the interim steering committee agreed to a two-track funding plan, both of which delete any funding for the SBC Executive Committee, Baptist Press news service, Christian Life Commission, Public Affairs Committee, and Southeastern Seminary.

Jimmy R. Allen of Fort Worth, Texas, co-chair of the funding committee, explained the five organizations eliminated from the funding plans are those "most flagrantly violating Baptist principles at the point of religious liberty, freedom of information, and priesthood of the believer."

One of the tracks, a "venture" plan, specifies that 25 percent of the monies received will be set aside for new mission initiatives of the Fellowship and a "safety net" to provide emergency assistance to SBC employees discharged or otherwise forced out of

their jobs by fundamental-conservative boards of trustees. An additional 1.58 percent will be set aside for administrative expenses during the August gathering to receive and disburse mission funds from churches and individuals.

Under the venture plan, each of the other SBC agencies and institutions will receive a share of the remaining funds based on a formula adopted in June at the annual SBC meeting.

Churches choosing the second track, called the "regular" plan, will send their missions gifts through BCMP Inc. according to the SBC formula with the noted exceptions.

Both plans provide funding for the Baptist Joint Committee on Public Affairs, Associated Baptist Press, and the Baptist World Alliance.

Additionally, churches choosing to use BCMP Inc. as a simple bypass mechanism may continue to send mission monies to all SBC agencies and institutions under terms of the convention-adopted formula. Or they may tailor-make their own mission giving plan and use BCMP Inc. as a receiving and disbursing agent.

BCMP Inc. President Grady Cothen told members of the steering committee funds have begun "to trickle in," with many more churches and individuals expected to begin using the funding alternative as a result of the committee's actions.

Steering committee members also approved a spring convocation to be held May 9-11, 1991, in Atlanta. The specific site for the event will be chosen by a convocation committee co-chaired by Asheville, N.C. pastor

John H. Hewett, and Oeita Bottorff of Houston. In addition, Dallas was chosen as host city for the 1992 convocation.

Approved unanimously as additional steering committee officers were two laypersons, Vice Moderator Patricia S. Ayres of an Austin, Texas, and Secretary Bill Owen of Ardmore, Okla.

They will serve until the May convocation, along with Moderator Daniel Vestal, pastor of Dunwoody Church in suburban Atlanta, who was elected during the August meeting.

Vestal received approval from panel members of seven working committees, including administrative, convocation, funding, purpose and policy, workshop strategy, communications, and nominating. Co-chairs were named to head each.

At the recommendation of the nominating committee, 14 new members were elected, bringing total membership of the steering committee to 70, the number authorized by participants in the August gathering. Overall, the committee is composed of 37 clergy and 33 laity. Forty-six are men, 24 women.

Members also voted to hold their next meeting Jan. 17-19, 1991, in Dallas and scheduled a third meeting March 7-9, 1991 at a site to be chosen.

(This story was written by Stan Hastey, executive director of the Southern Baptist Alliance and member of the interim steering committee at the request of ABP and SBC TODAY. Additional material was supplied by Carol Mobley of Dunwoody Baptist Church, Atlanta.)

Gifts for human needs could peak

By Marty Croll

RICHMOND, Va. (BP) — Southern Baptists this year could appropriate one of the highest amounts ever to help people overseas meet bodily needs even while the Foreign Mission Board increases its focus on evangelism and starting churches.

Last year overseas human needs appropriations sank to \$5.2 million, the lowest total since 1981. The number of FMB human needs projects slipped to 191, from 245 in 1988.

But through September of this year the mission board had already released \$5.4 million, and planners project a total as high as \$10.2 million by year's end. Southern Baptists' largest expenditure for overseas human needs in one year was \$10.9 million in 1988.

"Contrary to the perception some people might have, the board is not cutting back on its human needs efforts, but is making a more effective use than ever of its funds," said John Cheyne, associate director of FMB research and planning. Cheyne has guided Southern Baptists' overseas human needs efforts for 13 years.

On several occasions Cheyne has presented detailed plans to board strategists on how missionaries can involve themselves in holistic ministry — helping people grow not only spiritually but also in their physical, social, emotional, and economic well-being.

Late last year board President R. Keith Parks, as a result of a board-wide study for streamlining staff, dissolved the human needs department, and moved the administration

of world hunger and general relief programs into the portfolio of strategy research and planning.

But Cheyne believes the move confused some people, including missionaries. During the first part of this year requests from missionaries for human needs money only trickled in. In May, Cheyne asked Parks to reiterate to field administrators the importance of designing human needs programs. After that, funding requests picked up markedly.

"The board is considering strategic use of these funds as never before," said Cheyne. "We're combining concern for the human condition with strategic objectives in church planting and evangelism. We're going to areas where the very act of meeting needs opens doors for personnel to go in and minister holistically," such as in Romania, where Baptists have gained new acceptance.

In comparison to funds spent for one-time disaster relief efforts, money sent overseas for projects that enable people to raise their overall standard of living shows a marked increase this year over years past, he said.

Some recent appropriations include:

— In the Philippines, \$123,502 to help teach families effective home farming, nutrition and simple health techniques;

— In Brazil, \$4,610 to teach backyard gardening, small animal production and trades such as sewing;

— In Ecuador, \$24,252 to help people break out of the poverty cycle by

teaching them how to farm fish in ponds;

— In Senegal, \$45,000 to dig 10 wells to provide clean drinking water.

In Romania, Southern Baptists' readiness to help people get their farms producing again after a drought has raised the credibility of local Baptists in their communities, reported Cheyne. Last March, after Romania opened to the West, the Foreign Mission Board sent \$1 million in seeds, herbicides, and insecticides. Government officials there estimated it would have cost them \$7.6 million to purchase the same supplies for themselves, Cheyne said.

With the help of field administrator Paul Thibodeaux, (Mississippian) who worked with European Baptists to support the effort, Southern Baptists sent help to Romania within three weeks of an initial needs survey there.

"Government officials said they were incredulous that the total response came within the time they had designated to be able to plant crops in mid-April," Cheyne said. "Romanian Baptists have now received a new level of credibility with national officials and local people for an ongoing witness."

Cheyne visited Romania again in September. "Every door was open to us," he said. "Now we're getting invitations for personnel — people in marketing and management, technicians, all kinds of people. This extends the scope of our potential witness to contacts in every sphere of life."

Croll writes for FMB.



Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Sunrise, sunset

Editor:

In the Sept. 13 Baptist Record, Mr. Ray A. Thomason issued a challenge while "wandering around in the dark" and asked for someone to "enlighten" him.

In I Cor. 1:16, Paul did not mention Crispus and Gaius. That was in verse 14, where he correctly stated, "I baptized none of you, but Crispus and Gaius," speaking of the group that was worried about who did the baptizing rather than the one who did the dying and rising again. In verse 16 he said that he baptized the household of Stephanas and didn't remember whether he baptized any more of the people of that area. He was not as numbers oriented as most of our preachers. There is NO error in this passage.

II Sam. 24:1 says that the Lord was angry with Israel and moved David to number the people. It does NOT say how he moved him. I Chron. 21:1 tells us who God used to influence David. And we know Satan is eager to cause people trouble when God allows it.

Then in I Sam. 21:1, Ahimelech was the priest who gave David the hallowed bread "in the days of Abiathar" (Mk. 2:26), the priest who escaped the slaughter of King Saul in I Sam. 22:20-23. This certainly would be well known to the people to whom Jesus spoke, since he remained with their favorite king until the death of Saul.

Habakkuk 3:3 does not say that God originated in Teman, but that he was there and came to another place where he covered the heavens with his glory and filled the earth with his praise. Aren't you glad God can do that?

Joshua 10:12-14 has nothing to do with whether the sun revolves around the earth or not, nor does it say that one way or another. It would have been about as silly as these so-called "contradictions" to have stated it otherwise. Our modern-day weathermen give the times of "sunrise" and "sunset" every day of the year.

Doyle B. Cooper
Tupelo

Tribute to Swor

Editor:

For most people, life can be very normal with its extremes. Many people have touched my heart. But not many can touch your heart and mind as Chester Swor could. I'm not praising him for any other purpose other than this. My life since the age of 23 has been filled with extremes. I've been diagnosed as a paranoid schizophrenic with bipolar illness. Both together would tear at your heart, soul, and mind. In October of 1985, at a retreat, I met Chester Swor. I was a student at East Central Community College. He left me with one thing in mind. I was 26 years old. I was destitute in my mind, and I had the experience of meeting life. Three weeks after the retreat I lost my mind to the bout of those dreaded illnesses. For two months I was in a mental hospital. I had electric shock treatments performed on me, a series of 12 of them. That time of my life I don't remember much, but I do remember Chester Swor. I had just learned to write my feelings and expressions on paper. Thanks to him with entrusting words, I was won to Jesus. I'm an aspiring poet now, and I have just recently

graduated from East Central Community College. Chester Swor, I write these words for you, now with our heavenly Father.

Praise be to God
For all have suffered
Most yearn
For a better life.
My heart once yearned;
I thank thee,
Oh, God of life,
You've spared me
From turmoil and strife.
Take this heart and mind
That has been healed.
Prepare me,
Father of all things,
To do your will.
Praise to the name
That reigns above all.
One can touch
The magnificence within
Only inspired
By those who understand.
Randy Michael Kilgore
Newton

Women's Day of prayer

Editor:

Monday, November 5, is the Baptist Women's Day of Prayer Around the World. Through your columns, may I appeal to Southern Baptist women to honor this day? The Day of Prayer is the primary project of the Women's Department of the Baptist World Alliance.

I ask that the women of my own Southern Baptist Convention not lightly pass this day, for women in other lands love it sacredly. In Africa, Asia, Europe, Latin America, and the Southwest Pacific, this will be a day of lush expectation and devotion. Many observances will be led by our own missionaries.

Among the bustle of American lifestyle, we must not forget to join the concert of prayer. If prevented from attending a prayer group meeting, individual Baptist women can privately join in the worldwide circuit. Prayer guidance is printed in the November issue of Royal Service.

For almost 40 years, the Baptist Women's Day of Prayer has been a quiet, but powerful network of reconciliation. An offering taken on this day provides the bulk of the budget for the BWA Women's Department. The women, as an auxiliary of the BWA, receive no funding from the BWA general budget. On the contrary, the BWA receives assistance from the women. Southern Baptist women should feel the full responsibility of being the most populous and most privileged of all the participants. Except for the generosity of Southern Baptists, the organization could not have survived in the past and cannot fulfill its potential for the future.

Our continental treasurer is Dr. Aurelia Downey, P. O. Box 925, Greenbelt, MD 20770. The organization is the North American Baptist Women's Union. Any person having questions about the organization may contact me at Samford University in Birmingham.

Thank you for helping assure that Southern Baptist women keep faith with our sisters around the world.

Catherine B. Allen
President
Women's Department
of the Baptist World
Alliance

Thank you

Editor:

Earl Kelly did not follow my very rare and unsolicited suggestion back in 1976 when he was seeking an editor for the Baptist Record, but bringing Don McGregor into Mississippi Baptist life was one of the wisest decisions he made during his tenure as executive secretary-treasurer. As a professional journalist, Don McGregor probably has raised a little ire in many of us at one time or another. That is what journalists do. As a Christian gentleman he has served the Kingdom interests that are important to all of us with uncommon grace. That is what Christians aspire to do.

Thank you, Don McGregor, for spending the best years of your life in a remarkable fellowship of labor with us as Mississippi Baptists. We shall miss you and your wisdom as a journalist. We shall cherish your continued fellowship in our midst as a Christian brother.

Joe H. Tuten
Jackson

Thank you. — Editor

Need abortion letter

Editor:

I am a regular reader of the Baptist Record and have three sons who are Baptists. I am a Catholic.

Knowing that Baptists abhor abortion as we do, I had the thought to write your paper and suggest that some group in each church (senior citizens for instance, or the youth groups — anybody) compose a form letter for all who are willing to sign it and send it to our representatives and congressmen and let them know that we are "agin it." You better believe the pro-choice people are letting their wishes be known.

So many of us sound off about the terribleness of abortion but don't do much about it (me included). We just talk, talk — but not to the right people. That's why I suggest the form letter. Surely there are many who would be glad to do this. Of course, a personal letter would be more effective. Those who wish could add their own postscript.

We all feel revulsion when we think of the gas chambers and holocaust of the Nazis, but do we realize that God will hold us responsible for our own acts. Are we trying to prevent the murder of his unborn children? At least the German citizens were in bodily danger if they stood up to their government to condemn what was taking place, but we here in America having nothing to lose (but our own self respect) if we nonchalantly stand by as if it is "out of our hands" and "none of our business."

God has been great to our country, but it appears that we are going to let it decay from the inside out.

Hilda Tullos
Philadelphia

Changing of seasons

Editor:

What a beautiful day it was in late August. The air was beginning to carry the feeling of a new season approaching. There was a light breeze that seemed to whisper, "Fall is nigh." My flowers were beginning to fade and wither. The summer's heat had taken its toll on them. The crepe myrtle trees next to the house were in their final blooming stages.

There was something about this time of year that made me look back to my childhood. Memories of walking around with my grandmother in her backyard filled my mind. She talked to me often about the changes in the seasons. Autumn was not her

favorite. Although it was beautiful, it carried with it the signs of an approaching winter. Winter could be beautiful, too, bringing billows of snow; but underneath the snow there was little sign of life. Spring was definitely her favorite time of year. She loved to watch the trees wake up from their long sleep and catch a glimpse of sunny yellow as buttercups began to peep through touches of green grass. Spring brought the promise of new beginnings. It was a time to plant and a time to nurture after the winter's rest.

Obviously, there is much to learn about the changing of the seasons. Jesus talked about the subject himself and told us to watch for the changes that would take place and be assured they would mark his return.

Matthew 24: 32-33 says, "From the fig tree learn this lesson: as soon as its young shoots become soft and tender and it puts out leaves, you know of a surety that summer is near. So also when you see these signs all taken together, coming to pass, you may know of a surety that HE is near at the very door."

Candy Taylor
Tupelo

Election in Aberdeen

Editor:

Thank you so much for coming and covering the recent Board of Aldermen meeting for the city of Aberdeen. The liquor issue now faces Aberdeen, and we encourage all the Baptist congregations in Aberdeen to say no to legal liquor. We deeply appreciate Bro. Guy Henderson's presence during our presentation. We ask all of our brothers and sisters in Christ to pray for us during the days to come. We find great comfort in the words of Paul in II Cor. 10:3-5: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." May God's richest blessings be on each of you.

Rick Spencer
Director of Missions
Monroe Baptist Association

Weary of distractions

Editor:

I echo Rev. Bagley's salute to you for your honest and frank assessments of the fundamentalist and moderate positions, and wish I really understood the motives guiding those now controlling our convention. I joined a Southern Baptist church over 50 years ago because, as I told my pastor then, it was so democratic. I liked the idea that not only was God's Word taught and preached, but also that I was encouraged to read the Bible for my own messages and to pray for understanding. Never once was it suggested that someone other than the Lord would need to okay my message.

When Christians pray and study and come up with different interpretations of a passage, or a parable, or a chapter, then I think God intends for each to use the message received for his Glory. There are some, I've heard, who believe that evolution was God's way of creating man. Who knows they say, how long the "days" were in the Lord's timing. It doesn't bother me a bit that some people believe this. The theories about creation are not nearly as important as our believing we are his creation. If some people can accept Christ if they can believe in a

theory of evolution interpretation of creation, then I've considered that to be God's way of reaching them through his Word. And, somehow, reaching people for Christ is what I've always thought "Southern Baptist" was all about.

I believe all Christians should study the Bible, the inspired Word of God. But I don't believe that any one person, or one group, or even one denomination, can claim with certainty that they've been appointed as the infallible ones as to interpretation. Where that leaves me in the present status — or former status, for that matter — of Southern Baptists, I don't know. I do know I get weary with the distractions.

Mary M. Jones
Yazoo City

Lofty goal

Editor:

As a layman in a cooperating Southern Baptist Church, I am thoroughly confused. You tell us in your Sept. 27 editorial that "A small group has captured control of the convention." It has been my understanding, all along, that the control of the convention is basically in the hands of the messengers from the churches to the convention. These messengers elect the candidates whose convictions most closely resemble their own.

You tell us that the Executive Committee desired Dr. Chapman's message and a resolution adopted by the committee to be released unedited. Wouldn't this be the ultimate in unbiased news service?

Maybe that was the problem with the former press director and news editor — too much editing. I don't know these men; but if their philosophies and policies were the same as the Baptist Record's, I can understand why they no longer hold their positions.

Having an unbiased press is kind of like being a sinless Christian, a lofty goal to strive for but impossible to attain in this life. Almost invariably, any news story will be biased, to some extent, by the conviction of the writer. By extension, most articles in any publication will reflect the views of the editor.

Let's all pray that all changes made by our leaders, whom our messengers to the convention have selected to lead us, will be for the betterment of our convention and in alignment with the will of God.

L. V. Shoemaker
Collins

Mississippi is

Old barns with rusty-red tin roofs that tell a story of the past

Locusts with their summer sounds in the heat of a long hot afternoon

The smell of cotton growing deep green and rich

The shade of a huge, old oak tree and a long cool drink of water

The coolness of a blue painted porch under the perfume of a nearby pink crepe myrtle

The sweet taste of Mother's peas and corn bread, heart of the southern tastebud

Yellow grits with a little pat of butter, gold corn bread with a big pat of butter

The hug of your best aunt, the smile of your closest cousin, the twinkle in the eye of your Uncle Joe

The smell of Maw Maw's old house, her perfume, her bath powder, her sweet love

The little children, with life jackets tightly fastened, waiting patiently for a Sunday afternoon boat ride

The farmer's hands, lean, tan, tough, and gentle

The creaking sound of a Mississippi porch swing as it rocks slowly back and forth, no hurry, no rush, steady — Becky Henderson Little, The Woodlands, Texas, former Mississippian.

CONVENTION

From page 3

November 14, 1990
"One in the Word"

Wednesday Morning

"Sanctify them through thy truth: thy word is truth." John 17:17	
8:45 Prelude	Pianist/Organist First Baptist Church, Jackson
8:50 Sounding of the Gavel	Larry Otis
8:55 Choral Praise	First Baptist Church, Quitman Wayne Baggett, Director
9:05 Congregational Praise	Wayne Baggett
Scripture	Gowan Ellis
Prayer	Sammy McMillen
9:15 Bible Treasure	Frank Pollard
9:40 Report of Education Commission	Ron Kirkland
10:00 Business Session	
Adoption of Budget	
Report of Committee on Nominations	Bill Alexander
Miscellaneous Business	
10:30 Recognition of Outstanding Pastors by Church Administration —	
Pastoral Ministries Department	Julius Thompson
10:35 Board of Ministerial Education Report	Jack Winscott
10:40 Convention in Worship	
Congregational Praise	Wayne Baggett
10:45 How I Met Jesus	David Compton
10:50 Special Music	Sanctuary Choir
10:55 Convention Sermon	Rex Yancey
11:30 Benediction	Harvey Sewell

November 14, 1990
"One in Witness"

Wednesday Afternoon

"And ye also shall bear witness . . ." John 15:27	
1:50 Prelude	Pianist/Organist First Baptist Church, Jackson
2:00 Sounding of the Gavel	Eddie Hamilton
Congregational Praise	Jerry Talley
Scripture	Randy Bain
Prayer	Jimmy Russell
2:10 Bible Treasure	Frank Pollard
2:40 Report of Resolutions Committee	Hardy Denham
Report of Time, Place and Preacher Committee	Lannie Wilbourn
2:50 Miscellaneous Business	
3:00 Congregational Praise	Richard Joiner
3:05 How I Met Jesus	Bush Hamilton
3:10 Choral Praise	Mississippi College Concert Chorale Richard Joiner, Director
3:15 Spotlight on Christian Education	
3:30 Evangelism Report	Guy Henderson
3:40 Choral Praise	Mississippi College Concert Chorale
3:50 Sermon	Henry Blackaby
4:20 Benediction	Tommy Tackett

November 14, 1990
"One in Worship"

Wednesday Evening

". . . that they may behold my glory . . ." John 17:24	
7:00 Prelude	Temple Baptist Church Choir and Orchestra, Hattiesburg Paul Koonce, Director
7:05 Sounding of the Gavel	
7:10 Congregational Praise	Paul Koonce
Scripture	Nell Land
Prayer	Greg Herndon
7:20 Choral Praise	Temple Baptist Church Choir and Orchestra
7:30 Memorial Service	Louis Smith
7:40 How I Met Jesus	Eddie Kinchen
7:45 Choral Praise	Temple Baptist Church Choir and Orchestra
7:50 Sermon	Joel Gregory
8:30 Benediction	Gary Shows

Mississippi Baptist Convention Officers

President	Eddie Hamilton
First Vice President	Larry Otis
Second Vice President	Talmadge Smith
Recording Secretary	J. Clark Hensley
Assistant Recording Secretary	J. W. Brister
Committee on Order of Business	
Gary Berry, Chairman	
Larry Young	
Tom Sumrall	
Bill Bacon	
Sandra Gunn	
Accompanists	
Eva Hart, Pianist; Dot Pray, Organist.	

Program covers for Week of Prayer
available from Baptist Book Store

The Woman's Missionary Union of Mississippi Baptist Convention has announced that program covers for the Foreign Missions Week of Prayer are available from the Baptist Book Store in Jackson, telephone: 354-3417.

The bookstore has in stock these program covers for \$6.95 per 100, plus 6 percent sales tax. The program covers are not available from the WMU Department at the Baptist Building.

Preschool care
will be available
at convention

Preschool care will be available for children, ages birth through five, at First Church, Jackson, during the Mississippi Baptist Convention, Nov. 13-14.

The preschool departments are located on the street level off North State Street.

The following are procedures to be followed:

1. Register, giving names of children, the parent, and the church.
2. Be sure all belongings are labeled.
3. For infants, leave a time schedule for feeding.
4. Leave the children no earlier than 20 minutes before the beginning of a session and pick them up no later than 15 minutes after the close of the sessions.

Children may be left through the evening meal on Monday and noon meals on Tuesday and Wednesday if parents provide a sack lunch.

Hamilton succeeds
Mathis as
president, Fellowship

NASHVILLE (BP) — "Our key emphasis was that of peace and seeking common ground," said Murray Mathis, outgoing president of the State Baptist Convention Presidents' Fellowship which met in Nashville in September.

Mathis, president of the Tennessee Baptist Convention, and who has led the group for the past year, was succeeded by Eddie Hamilton, president of the Mississippi State Baptist Convention. Hamilton is eligible for re-election by the Mississippi messengers at November's state convention. He is pastor of Oak Forest Church, Jackson.

"One of the high points of our meeting was a dialogue with Morris Chapman," SBC president, said Mathis, pastor of Third Church in Murfreesboro. Mathis said Chapman discussed problems facing Southern Baptists and some possible solutions.

Mathis said the presidents' group has been meeting for several years during the sessions of the Executive Committee in Nashville.

Southern seeks
distinguished
alumni nominations

LOUISVILLE, Ky. — The Office of Alumni Relations at Southern Seminary in Louisville, Ky., is seeking nominations for the 1991 Distinguished Alumni Awards.

Any person who is a graduate of Southern Seminary and has been active in some aspect of vocational Christian ministry for a minimum of 10 years is eligible.

Nominations must be submitted in writing and should include the following: (1) letter(s) of recommendation; and (2) current resume of the nominee. The letter(s) of recommendation should address the nominee's qualifications in the following categories: (1) faithfulness in Christian ministry; (2) effective leadership; and (3) quality of ministry.

Send nominations to Office of Alumni Relations, 2825 Lexington Rd., Louisville, KY 40280. The deadline for receiving nominations is Jan. 1.

Scheduled convention-
related meetings

Southern Seminary William Carey

LOUISVILLE, Ky. — Mississippi alumni of Southern Seminary in Louisville, Ky., are invited to a reunion luncheon, Nov. 13, at the Mississippi Baptist Building Sky Room in Jackson.

The luncheon, held annually in conjunction with the Mississippi Baptist Convention, will begin at noon and will include an address by Loyd Allen, assistant professor of church history. Tickets are \$10 and can be obtained by sending a stamped, self-addressed envelope to Stephen Odom, president of Southern Seminary's Mississippi alumni, at 3200 Arlington Loop, Hattiesburg, MS 39401.

New Orleans
Seminary

Mississippi alumni of New Orleans Seminary are invited to a lunch at noon, Tuesday, Nov. 13, at Colonial Heights Church, Jackson.

For more information, call Hugh Gordan, (601) 736-2683 or (601) 736-5965.

The William Carey College Alumni Association will serve a complimentary continental breakfast to alumni and friends during the Mississippi Baptist Convention.

The breakfast will be held at 7:45 a.m. on Tuesday, Nov. 13, in the new Fellowship Hall East, State Street Side, First Church, Jackson.

Southwestern

FORT WORTH, Texas — Alumni, friends and former students of Southwestern Seminary in Fort Worth, Tex. are meeting in Jackson Nov. 13.

The group will meet at 12:15 p.m. at Calvary Church.

Farrell Blankenship, alumni president in Mississippi, will preside. Representing Southwestern will be Harold Freeman, professor of preaching.

Isn't it wonderful how well Abraham Lincoln made out, considering he was culturally deprived? — The South Milwaukee (Wis.) Quality Newspapers

Ministers' wives will
meet, First Church

Titles of sessions have been announced for the 1990 Ministers' Wives Conference taking place the afternoon of Nov. 12. This is simultaneous with the Pastors' Conference. Both meetings are at First Church, Jackson.

The titles include "How to Polish Your Halo," "What's a Crisis Like This Doing in a Nice Home Like Ours?" "Kudos for the Stage Hands," and "Parenting in the Minister's Home."

The program is designed so that participants can attend any two of the aforementioned sessions.

Registration begins at the church at 1 p.m. There is a welcome and overview at 1:15. The first set of simultaneous sessions begins at 1:30 and goes to a 2:45 break and fellowship hosted by the Mississippi WMU staff. The second set of sessions

begins at 3:15 and adjournment is at 4:45.

Leaders for the sessions include Betty Davis, wife of the pastor of Glade Church, Laurel, for the "halo" sessions; Wilda Fancher, wife of the consultant in the MBCB's Evangelism Department, for the "crisis" sessions; Lynda Street, wife of the pastor of Calvary Church, Jackson, for the "kudos" sessions; and Ron Mumbower, minister of counseling at First Church, Jackson, for the "parenting" sessions.

The conference offers child care in the First Church nursery on a limited basis. Those planning to bring children need to pre-register with the sponsoring department, Church Administration-Pastoral Ministries, Box 530, Jackson, MS 39205.

"You are invited to the
Pastors' Conference because"

By J. Roy McComb

The Mississippi Baptist Pastors' Conference will meet Nov. 12, 1990 at First Baptist Church, Jackson, beginning at 1:15. As your president, I want to encourage each pastor in our state to take a break on that Monday, come to First Baptist Church, Jackson, and meet together in the name of our Lord.

I believe this will be a dynamic and even lifechanging event for many of us. I am persuaded, Brother Pastor, the time you spend in the Pastor's Conference will not be in vain.

1) The Pastors' Conference is a great place to meet God.

2) The Pastors' Conference is a great place to relax, rest and be refreshed in spirit.

3) The Pastors' Conference is a great place to meet old friends and

make new ones.

4) The Pastors' Conference is a great place to hear some of the finest preaching and singing to be heard anywhere.

5) The Pastors' Conference is a great place to get better informed about the Lord's work.

6) The Pastors' Conference is a great place to have your individual needs met.

7) The Pastors' Conference is a great place to find genuine Christian encouragement.

8) The Pastors' Conference is a great place to receive a bold new challenge.

9) The Pastors' Conference is a great place to find answers to problems you face.

McComb is pastor, First, Columbia.

Pastor knows first-hand the need for organ donors

By Anne W. McWilliams

If anybody knows what it's like to get a liver transplant, it's Tom Ozborn of Belmont. He's had three. Because of that knowledge, he is beginning a new ministry, to testify to what the Lord has done for him and to explain the need for organ donors. He plans to accept one or two speaking engagements each month, in churches or civic organizations.

If anybody can claim Isaiah 40:31 as a personal promise, Tom Ozborn can: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."

Three years ago, in September, 1987, while he was pastor of New Home Church, Fulton, he began hemorrhaging and went into a coma. At age 45, he had primary biliary cirrhosis. Three months later, in December, at Mayo Clinic, he received a liver transplant. That year he and his wife, Becky, were to fly nine times to Mayo's.

After anti-rejection medicine caused necrosis of the hips, he in June, 1988, had surgery to replace one hip. By November of that year, his liver was so infected that doctors said he might live a year, without another operation. So in December, the day after Christmas, he got a second donated liver, one which in him never did function. Five days later, December 13, Mayo doctors did a third liver transplant.

Pneumonia clouded Tom's September of 1989. January, 1990, held for him a second hip replacement. Respiratory distress after surgery sent him to intensive care.

This disease has caused him to be a diabetic, and to have osteoporosis, or weak bones. Also he has high blood pressure. His spent muscles require therapy twice a week. Recently he had laser surgery to repair damage to a retina, and he expects to have cataract surgery in the not too distant future.

Despite his suffering, Tom always greets doctors with a smile. Hence, doctors have repeatedly commented on this patient's strong faith in God.

Along the way, people have asked him, "How could you cope with so much pain?" His answer is twofold: (1) "I have placed my reliance in God" (2) "I have set short-term goals."

"I would not be here without the Lord," he said. "I just turned it all over to him, for there was nothing I could do."

He admits, "We have had discouraging, depressing moments. If it had not been for my wife's words of encouragement, I could not have made it. I would have given up. Every time something happens, we just ask the Lord to help us and we ask that his will be done, and we accept it. That's hard sometimes."

Tom Ozborn and Becky Ginn have known each other since high school days in Belmont. At age 16, he was converted and was baptized at First Baptist Church, Belmont. At age 21, he felt God's call to preach, but ran from it. At age 31, he surrendered. At that time, he held a supervisory job with the Ford company in Muscle Shoals, Ala. After Highland Park Church, Muscle Shoals (where he was a deacon), licensed him to the ministry, his first pastorate at Tuscumbia, Ala. was bi-vocational.

When Calvary Church, Belmont, in his hometown, called him full-time, it took a lot of soul searching, he remembers. If he left his job with Ford, it would mean a drastic cut in salary. But he accepted the call, and now says in retrospect, "The Lord has blessed me." From Calvary, he moved to New Home.

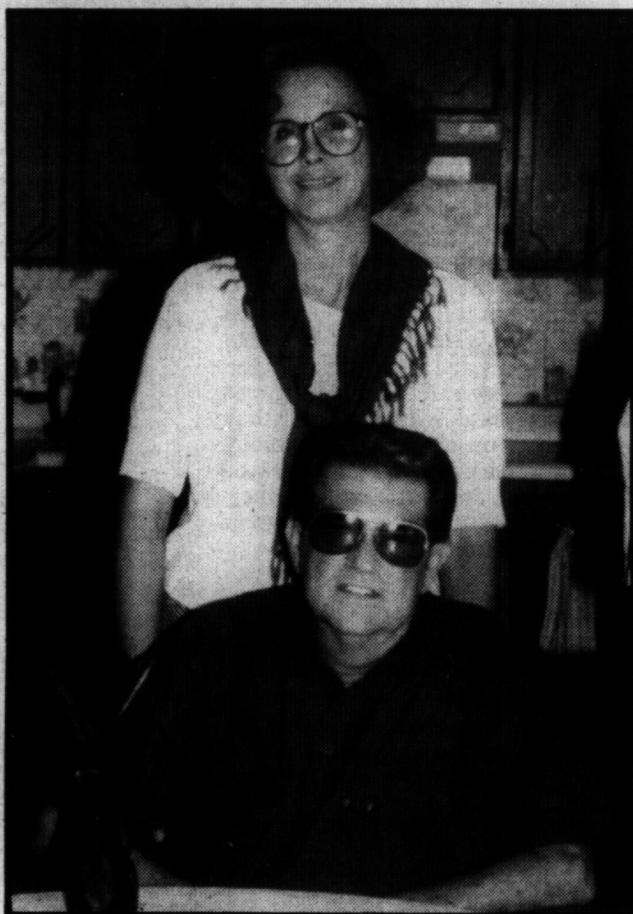
Of her husband's illness, Becky said, "It takes the bad times to help us appreciate the good times. In the hospital, we have seen others in even worse condition. It was good for all of us to see we are not the only ones going through all the suffering. The Lord

has provided our needs, physical, financial, emotional, spiritual. He always gives us the strength and the grace to come through."

And she referred to eagles: "We have claimed Isaiah 40:31 as our promise so many times, especially when he was in a wheelchair the first time and wanted to walk so much." He began a collection of figures of eagles then, and has received several as gifts from his family. One is of carved ebony, from Tanzania.

PEOPLE HAVE ASKED, "HOW CAN YOU COPE WITH SO MUCH PAIN?" HIS ANSWER IS TWO FOLD: (1) "I HAVE PLACED MY RELIANCE IN GOD" (2) "I HAVE SET SHORT-TERM GOALS."

As for short term goals, he prayed continuously after surgery last January that he would come back home to Belmont in time to see his youngest daughter, Michelle, graduate from high school. "My goal was to walk into the auditorium, and to watch her receive her diploma." He reached that goal. Michelle, who is now in her first semester at Northeast Mississippi Community College at Booneville, is studying to be a medical lab technician. His other two daughters are married. Alicia, who lives in Tupelo, is a graduate of Mississippi State, in computer science. Melody lives at Golden. Since



Becky and Tom Ozborn explain that the eagle on the table at left is one of a collection he has begun. This one came from Tanzania. His interest in eagles stems from his dependence on the promise in Isaiah 40:31.

her father became ill, she has become a nurse.

"My next goal is to play golf again," said Tom. "I used to play with Dr. James Travis at Blue Mountain College."

People have said to him often, "God must have something special for you to do," and he agrees, "I have been resurrected from the dead at least three times." That's why he has begun a new ministry. He wants to give his testimony, and to help others, since so many — so "unbelievably many," — have helped him.

One speaking engagement he has set up for Oct. 25. He must limit himself to one or two speaking engagements a month, at churches and/or civic organizations. "I am not going to charge a fee," he said. "If the church wants to give a love offering, that will be fine." His phone number is 601-454-9498.

He will explain what people would need to do to give or get transplants, and what they can expect as a result of being a recipient.

"The family must sign a release for the organ donation," he said. "Approximately 5,000 are waiting each day for organ transplants."

An emergency case gets first choice of an organ, when there is a waiting list — as did Tom when his second transplanted liver failed to function. Hospitals have computer networks to locate organs when they become available.

"I want to do whatever it is God wants me to do," the pastor said. "It's a real challenge." And he continued, "Things I never paid attention to before, I look at now — like the flowers. I live one day at a time. We have no promise of tomorrow. But Jesus said, 'I'll never leave you nor forsake you.'"

Praxis team starts church in Keokuk, Iowa

By Breena Kent Paine

NEW ORLEANS — "Don't give up on me," Jose told Bob and Amy Little, natives of Starkville, Miss., and New Orleans, La. "I've got troubles with the bottle, but I'm going to come to church one day."

The Littles were assigned to Keokuk, Iowa, as one of several Praxis teams from New Orleans Seminary sent on 10-week projects in communities across the country perceived as targets for church planting.

They began their work in Keokuk by introducing themselves to the city, dining out, meeting city officials, and just walking down the street holding hands. They would knock on doors, about 150 a week, to ask people to attend church or Bible study. People began to recognize them as "that sweet couple."

Most were receptive, and said they would attend Sunday services, which Bob had set up in a conference room of the Days Inn. Sunday would "roll around," and none of those who committed to come would be there, Amy said.

The Littles soon found "relational evangelism was the key," Amy said. "Meeting people where they are and helping them to grow to all God wants them to be."

They began to work on building deeper relationships with those families which seemed most interested. By midsummer, average church attendance was 15, and the last Sunday the Littles were there, 25 came.

"I just knew God had everything according to his plan," Bob said. "I had the exegesis of Acts in the spring at New Orleans Seminary . . . That's just what we studied in Acts, starting a church. I began preaching through Acts because I loved it. It was appropriate."

Amy gave a "silver box tea party" for women in the community, helping them to learn to encourage their families and friends.

One woman, Tina, who had lived with her boyfriend for 10 years, seemed impressed with Bob and Amy's marriage. They were able to tell her about the peace they had found in Christ, but Tina never came to church.

At the end of the summer, the Littles brought photographs they had taken of Tina's children during Backyard Bible Clubs. Amy asked, "Tina, we want to share with you the love, the joy, and the peace that we have in Christ Jesus; would that be all right?"

As they read through a gospel tract, Bob entertained the kids.

"My tongue felt like it was tied," Amy said. "When we got to the end, I asked, 'Do you understand everything we've read so far?'"

"Yes," Tina answered, "and I don't want to be left behind."

"I saw her sigh deeply, like she was just about to take a nose dive," Amy said. Then, with Amy's help, Tina prayed to accept Christ, "tears rolling out of her eyes."

Paine works for NOBTS PR dept.

Rebel fighting in Rwanda halts most mission work

KIGALI, Rwanda (BP) — Tensions in parts of Rwanda eased Oct. 8 after more than a week of fighting between government and rebel forces — fighting that shut down most mission work, a Southern Baptist missionary said.

"It's much better today," said missionary Sandi Sivage of Luling, Texas. "People are starting to move about on the streets, more shops are open and I've seen people driving private cars for the first time in several days." Sivage lives in Kigali, the capital of the east African country. Rwanda, about the size of Vermont, has a population of nearly 7 million people.

Although life in the capital has begun to return to normal, fighting continues in northern Rwanda. Mission officials have asked missionaries outside the capital to come into Kigali for a mission meeting, if safe travel is possible. The missionaries will consider evacuation options and safety factors in staying. In times of unrest, each missionary has the final say on whether to stay on the field or leave.

Fighting broke out Sept. 30 when Rwandan rebels from neighboring Uganda attacked Rwandan government troops near the Akagera game park in northern Rwanda. The rebels advanced to within a few miles of the capital before Rwandan troops, with the aid of Zairian, French, and Belgian soldiers, halted the military push.

Missionary Katrina Knox from Columbia, Tenn., and her visiting parents were detained in the game park hotel for about 24 hours by government troops Oct. 1. The family was visiting the park when they accidentally drove into an area of fighting. They were taken to the hotel for safety and

escorted to Kigali the next day.

Seventeen Southern Baptist mission workers live in Rwanda, including one volunteer couple, seven missionary couples, and one single missionary.

Mission volunteers Rick and Gail Stewart from Sykesville, Md., planned to leave Rwanda Oct. 12 for the United States. With a military escort, the Stewarts drove from Kigali to their home in Mukoma Oct. 9 to collect their things before leaving. The fighting has forced the Stewarts to cut short their volunteer term by about two months.

A dusk-to-dawn curfew has been in effect since fighting moved toward the capital Oct. 4. Missionaries in Kigali and in cities south of the capital have stayed at home, venturing out only for food and supplies, said mission administrator Vernon Sivage of Midland, Texas.

"We are keeping our heads low and listening to the radio (for news)," Sivage said. By Oct. 9 all mission workers had reported they were safe.

Off the Record

Two Alaskans spent a summer vacation in the northernmost tip of Maine and had the time of their lives. As they were leaving, one of them said to his host effusively:

"Thank you, thank you! Now I know what they mean by true Southern hospitality!"

Junior watched as dad finished a heavy meal and then loosened his belt.

"Look, Mom," he said, "Pop's just moved his decimal point over two places."

Faces and places

by Anne Washburn McWilliams

Letter to the editor

Dear Don:

To write or not to write? Now you can have the pleasure of asking yourself that question! The luxury of weeks with no deadlines — imagine! Retirement sounds attractive to me.

Denominational loyalty has marked your career. For 34 years you have championed Southern Baptist causes, as editor or associate editor in three states. I have felt an especial comradeship with you since we both have spent practically all our lives seeking to serve the Lord through the Baptist state newspaper. Working with you has not been just a string of hours endured, to earn a living. It has been a series of always challenging, interesting days. Thank you for believing in me enough to ask me to begin writing this column the week after you became Baptist Record editor in 1976.

Other editors have said, rightly, that with your retirement Southern Baptists will lose a valuable voice. Missouri Word and Way editor, Bob Terry, praised your expertise and abilities: "Mississippi Baptists were privileged to have him. He's done an outstanding job. He has shown great insight and courage. He has been faithful in his task. His is a voice that will be missed. I wish he could continue."

Texas Baptist Standard editor, Presnell Wood, added: "Don McGregor's longtime service to Baptist journalism in Texas, California, and Mississippi has made a mark of both wisdom and courage. He has served with stability, and Southern Baptists can be grateful for a committed Christian Baptist journalist like Don McGregor."

Louisiana Baptist Message editor, Lynn P. Clayton, said: "Don McGregor has been a stalwart among state Baptist editors. He represents the best among us. His absence among editors is a very personal loss to me."

Here in our state, our executive director, Bill Causey, has also spoken words of appreciation for you: "He's been a marvelous editor. He's just done a superior job. He's a person of unusual integrity, insight, and dedication. He's a sweet-spirited individual, extremely cooperative. He's made a real contribution and lived through a difficult era to be a newspaperman in Southern Baptist life."

Never-failing have been your kindness and thoughtfulness, your honesty and your fairness. How often I have seen you bend over backward to see that every side had its say and that every church had an equal chance to share its story. Never-failing have been your fearlessness — from the time you were an 18-year-old

facing a prisoner-of-war camp until now — and your determination to stand up for what you believe to be the right.

Your middle initial — what does it stand for? For a long time, I didn't see how anything but Texas could be your middle name, considering your big Western hats, your boots, your dry wit, the Mexican food you and Carlene often served at your Christmas dinners, your references to Baylor and Southwestern, and your visits to Dallas to see your children and grandchildren.

Missions has been a primary emphasis in Baptist Record pages, under your leadership. Thus your influence for the kingdom of God through this paper has reached around the world. More than once, you've personally been a part of missions teams, in the United States, and in Argentina, Japan, and other places.

Criticism I have seen you face with calmness — never with backbiting — and wondered how you did it. You printed the scolding letters to the editor along with the genial ones.

Generosity is your trademark. If someone makes a request of you, seldom do you say no. On the other hand, when you do, it's final!

Ready to listen? You always are. You quietly let the other person have his say, and then, undeterred, you go ahead with whatever it was you had planned to say or do. And when you set a goal, you never give up in trying to reach it.

Editorials have been your forte. Among my favorites is, "Where the editor stands," Aug. 4, 1988, where you state that you "believe that God provided for us a perfect witness in his Word, the scripture, just as he provided for us a perfect witness in the Word, his son."

Guidance from you in daily problem solving I will sorely miss. I have marveled at your patience in handling the unending interruptions that have filled your days, and must have pushed your writing hours far into the nights. I know, because I've been one of those in the line-up continually beating a path to your door. Neither will I forget your longsuffering in teaching me how to understand the workings of a new camera.

Owe you? Yes, we — all of us Mississippi Baptists — are in your debt. Thank you for the good job you have done as the ninth editor of the Baptist Record.

Retirement. May yours be the long and happy one you deserve!



Advisory Committee presents plaque

The Baptist Record Advisory Committee in semi-annual meeting Oct. 18 presented a plaque of appreciation to Don McGregor for his 14 years of service as editor of the Baptist Record. McGregor, who is retiring, is pictured at center. Ferrell Cork, chairman of the Advisory Committee and pastor of Van Winkle Church, Jackson, at left, made the presentation. Raymond Martin Jr., Jackson physician, the committee's vice chairman, is at right. Other members of the committee are Bruce Hill, Lexington; Billy Thames, Wesson; Tommy Tutor, Clarksdale; and Randy Von Kanel, Hattiesburg. (Photo by Anne McWilliams)

Chaplains in the desert find physical hardships

ATLANTA (BP) — Along with scorpions and viper bites, Southern Baptist chaplains report professions of faith and baptisms during Operation Desert Shield.

Letters received by the chaplaincy division of the Home Mission Board reveal both physical hardships and spiritual renewal. As of Oct. 11, more than 70 Southern Baptist chaplains from every branch of the military were stationed in the Middle East.

Due to military security, names and locations of chaplains are omitted from this story.

One chaplain reported nine professions of faith. Without rivers, lakes, or swimming pools, the chaplain used a decontamination tank for a baptism. The tank's rubberized liner on a metal frame is designed to decontaminate people and equipment after chemical warfare.

Another chaplain wrote that "soldiers are anxious to hear from God. I've even done a baptism in the desert; it may be the first in this Moslem land."

That chaplain is with the most forwardly deployed ground unit. He says he conducts "platoon-size" worship services, and it takes four days to cover his 13 ministry points because the troops are so dispersed.

Another chaplain reported eight professions of faith and asked for 25 copies of the Survival Kit for New Christians workbook for adults and 600 evangelistic tracts. The HMB chaplaincy division will send the material to him.

"Worship services have been fantastic," another chaplain wrote. Attendance at the morning worship service he leads has grown from 11 to 52, and the evening attendance has grown from 12 to 42. Daily Bible study attendance has grown from six to 43 with nine choir members. He reported seven professions of faith.

The chaplains told of hardships such as desert heat and biting wind. One chaplain reported that the tent ci-

ty is up and showers are installed. "I (See CHAPLAINS on page 11)

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Thursday, October 25, 1990

WMU video programming will continue

BIRMINGHAM, Ala. (BP) — Missions broadcasting is still available to Southern Baptists even though the Baptist Telecommunication Network has ceased operation, said a missions video producer.

"Video is so powerful a tool for missions education, and a satellite network is so valuable a resource for the denomination, that we must at least try to fill the void left by BTN," said Stan Hill, video specialist for Woman's Missionary Union.

The missions programming which has been available to subscribers of BTN will still be offered on the same satellite channel used by BTN — Spacenet 1, Channel 21, Hill said.

The programming will include shows which were aired by BTN — "Missions File," "MissionsUSA Video Magazine" and "Foreign Missions Update." WMU and the Brotherhood Commission will also broadcast training programs.

Missions programs will be aired each Tuesday at 1 p.m. (CST), Hill said. Programs are scheduled through March 12, 1991. Continuation of programming beyond this date has not yet been decided, he said.

"With this temporary arrangement in place, the Brotherhood Commission, Foreign Mission Board, Home Mission Board, and Woman's Missionary Union will be working with the Sunday School Board and the Radio and TV Commission to try to organize a free programming network," Hill said.

Devotional

"Men of this world"

By Troy B. Land

One of the most curious exercises that ever runs rampant in the mind of a Christian is related to the apparent prosperity in the lives of those who do not hold our Lord in his proper esteem. We would justifiably call these "men and women of the world." I submit that the answer may be realized in the words of the prayer of David, Psalm 7:14, for protection against his oppressors. It refers to "men of this world, which have their portion in this life."

When we point out, according to the verse, that they have their portion in this life, we need to say more. That they have "their portion in this world" is the very matter under interrogation. We shall attempt to explain briefly that "portion in the world."

Spurgeon, speaking on the "men of this world," explains that these are mere earth creatures, not men of the world to come, but mere dwellers in this narrow sphere or mortality. They have no hopes or wishes beyond the ground on

which they tread.

"Which have their portion in this world," identifies them with the prodigal; not pleased to await their father's time of rewards. They are like Passion in "Pilgrim's Progress." They have their best things first and exuberate in their little time.

Some of the great theological minds through the centuries have suggested what seems to be a very plausible explanation to that natural and universal question. One is that God gives "men of this world" a portion here to show them what little good there really is in all these things, and to show the world what little good there is in all the things that abound here in the world. Of a certainty, if these portions were truly very much good, the "men of the world" would never have them.

It is sound reasoning to conclude that there is no great excellency in strength of body, because an ox has much more of it than we. There is no great superiority in agility of body, for a dog has more of it than we. The greatest excellency is not in flashy apparel, because a peacock has more than we. Gold and silver have no eternal value, since the greatest deposits of it have been with those who do not know God.

The 17th century divine, Ralph Venning, wrote, "The good man's best, and the bad man's worst, lie in 'shall be's'" (See Isa. 3:10-11). Here Dives had nothing but his "good things," but hereafter he had no good thing. Here Lazarus had his "evil things," but afterward no evil thing. The good man when he dies, takes leave of, and departs from, all evil; and the evil man when he dies, takes leave of, and departs from, all his goods, which was all the good he had. Oh! 'Tis a sad thing to have one's portion of good only in this life.

Land is pastor, Trinity Church, West Point.



In 1925 Southern Baptists voted to establish the Cooperative Program as our way to unify mission giving. Today Southern Baptists are being called on to make new commitments about Cooperative Program giving in a project called One for All.

One for All enables churches to provide a comprehensive program of Cooperative Program education for church members and challenges churches to increase their annual giving for missions through the Cooperative Program.

Thursday, October 25, 1990

Furloughing missionaries

This monthly addition to the BAPTIST RECORD will list Mississippi missionaries who are on leave from the field. The information is made available through the Foreign Mission Board and WMU.

Glenn and Pat Bien, Bangladesh; Rt. 4, Box 149, Coldwater 38618; telephone, 233-0227; arrival 7/90; departure 2/91.

Charles and Nita Boudreaux, Guyana, 107 Clinton Blvd., D-2, Clinton 39056; telephone, 924-9657; arrival 7/90; departure 6/91.

John and Claudia Brown, Mozambique; 919 Reeves Street, Jackson 39204; telephone, 371-2344; arrival 9/90; departure 3/91.

Rick and Nedra Carter, Argentina; 108 South 17th Avenue, Hattiesburg 39401; telephone, 582-3744; arrival 8/90; departure 7/91.

Rachel Dubard, Liberia; Rt. 1, Box 87, Carrollton 38917; telephone, 237-6278; arrival 6/90; departure 12/90.

Margaret Fairburn, Liberia; c/o Mrs. Earl Skinner, Rt. 4, Box 249, Tylertown 39667; telephone, 876-2729; arrival 6/90; departure 2/91.

Paul and Hannah Gay, Ethiopia; 1606 Pear Orchard Place, Jackson 39211; telephone, 957-1394; arrival 8/90; departure 7/91.

David and Gloria Glaze, Argentina; 438 East First Street, Forest 39074; telephone, 469-1069; arrival 8/90; departure 2/91.

Ashbury and Hope Martin, Argentina; P. O. Box 933, Fulton 38843; telephone, 862-7330; arrival 9/90; departure 3/91.

Donald and Rose McCain, Portugal, 5107 Myrtel, Moss Point 39563; telephone 475-0362; arrival 7/90; departure 6/91.

Dennis and Margaret McCall, Burundi; 3331 Old Canton Road, Jackson 39216; telephone 366-7922; arrival 7/90; departure 1/91.

John and Kathy McNair, Uruguay; 107 Frederick Street, Brandon 39042; telephone, 825-4023; arrival 7/90; departure 12/90.

Dennis and Sherrie Meilstrup, Argentina; 1621 65th Avenue, Meridian 39301; telephone, 482-0976; arrival 6/90; departure 6/91.

Susan Puckett, Taiwan; Rt. 7, Box 3570, Columbus 39701; telephone 328-7638; arrival 5/90; departure 3/91.

Harry and Frances Rayley, Taiwan, 442 Cummins Street, Jackson 39204; telephone 371-6565; arrival 9/90, retiring.

Charles and Mary Elizabeth Ray, Japan, 1631 Main Street, Franklinton, LA 70438; telephone, (504) 839-5375; arrival 7/90; retiring.

Errol and Mary Simmons, Europe; 721 E. Northside Drive, Jackson 39206; telephone, 362-6209; arrival 10/90; departure 2/91.

Steve and Vidonia Smith, Argentina; 27 Kimberly Drive, Laurel 39440; telephone, 649-8843; arrival 6/90; departure 6/91.

Roger and Penny Stacy, South Brazil; 520 Magazine Street, Tupelo 38801; telephone, 489-1692; arrival 7/90; departure 6/91.

Roger and Beverly Swann, Tanzania; 611 Sumrall Road, Columbia 39429; telephone 736-4105; arrival 8/89; leave of absence.

Off the Record

Government ministers from 92 countries agreed to establish the world's first global environmental fund to help save the ozone layer and to speed up the elimination of chemicals that damage the earth's protective shield. — Washington Post

Chinese place pastor under house arrest

By Michael Chute

GUANGZHOU, China (BP) — Past a sign on the door outlawing his church, and up a long, narrow flight of stairs, Chinese pastor Lin Xiangao welcomes visitors to the Damazhan house church in Guangzhou, China.

Known in the West as Samuel Lamb, the son of a Baptist pastor leads a 500-member outlawed congregation that meets just off busy Beijing Road in the heart of Guangzhou (Canton). In fact, this morning he has just finished one of five worship services he conducts in his home every week.

"I'm still here now," Lin said, referring to a widely reported rumor that China's communist government had marked him for execution. "If it were true, I wouldn't be here. I'd be in prison."

Last February 60 Public Security Bureau agents armed with a search warrant raided Lin's modest house church. They ransacked both floors of the building and confiscated nearly everything. That included thousands of Bibles, hymnals and other Christian books, as well as audio tapes and tape recorders, loudspeakers and amplifiers, money, and the church organ.

Officials took down the closed-circuit TV system Lin used to communicate with church members meeting upstairs while he preached to overflow crowds in worship services downstairs.

Lin was arrested and subjected to 21 hours of interrogation before being released. In the last six months he has been hauled in for questioning eight more times, most recently by the government Religious Affairs Bureau Aug. 15. He is not allowed to leave Guangzhou because officials say "they might call me at any moment," Lin explained. "It's like house arrest."

"They took away my address book and contacted all the people and told them not to come" to the church. "They said I had been arrested and sentenced to over 10 years in prison. Ten years, sentenced to death — it's very close," he added, explaining how the execution rumor may have started.

The incidents are the latest in a lifetime of trials for the minister who spent more than 20 years in prison for his Christian beliefs during Mao Zedong's reign. Lin started the Damazhan church in 1950 and has baptized more than 1,700 people through the church's work.

Authorities haven't asked Lin to make self-criticisms, a traditional form of punishment in communist Chinese society. But they have asked him about his numerous foreign contacts. He apparently is safeguarded by a large group of influential supporters overseas, including U.S. senators and congressmen.

Two years ago a visiting group of Americans presented Lin with a letter and Bible from then-President Ronald Reagan. Evangelist Billy Graham has preached in his church; so has former astronaut James Irwin.

A book of calling cards he displays shows Lin is well-connected. They include the likes of David Keegan, U.S. consul in Guangzhou, as well as cross-carrying evangelist Arthur Blessitt. He shows visitors a piece of the Berlin Wall that a friend gave him.

Lin likes to say he's "66 years old, born in the same year as George Bush." A Bush associate recently gave Lin a pen. Public Security Bureau agents seized the pen and other memorabilia from overseas friends.

In defiance of the government's order, Lin reopened the house church in mid-April. About half of the

church's original 1,000 members have returned.

"I now sit down to preach," Lin stated. "If I stand up they say it's preaching, but if I sit down it's a fellowship."

At issue is Lin's refusal to register his house church with the government. He also refuses to join the Three-Self Patriotic Movement, the officially recognized body that represents Chinese Protestants in dealings with the government. Other charges against Lin include violating government policy on religion by holding illegal meetings, receiving foreign funding, and allowing foreigners to preach in his church.

Lin counters government arguments on each issue. He says the constitution of China guarantees freedom of religion and does not prohibit home meetings.

Several articles in recent years in the Communist Party's main newspaper, *The People's Daily*, have stressed China's religious freedom under communism.

Bishop Ding Guangxun (K.H. Ting), Three-Self leader and president of the China Christian Council, said last year that "meeting points," or home worship gatherings, should be allowed to meet without restriction. He cited Lin's Damazhan meeting point as an example, according to a Hong Kong magazine.

Provincial governments in China vary in local rules on registering churches. Guangdong province, along with its capital city of Guangzhou, issued a particularly restrictive document in 1988 forbidding unregistered house churches to meet. The Hong Kong magazine reported that Bishop Ding opposed the Guangdong restrictions.

"Registration in China is not the

same as the outside world," Lin said. "Three-Self is the 'official' church and it's controlled by the government. 'By Three-Self' means 'by the government.' It's the same. And that's against God's will," he added, maintaining that Christ is head of the church.

Three-Self leaders like Bishop Ding have long denied such charges. They insist their government contacts have gained churches more freedom, not less. "Three-Self" refers to the principles that govern China's churches — self-government, self-support and self-propagation.

"Self-control means not controlled by the foreign church but controlled by the government," Lin charged. "The law of China says we have freedom of religion but there's no freedom. They say we have the freedom to believe or not. But they stop our church; they give no freedom to us. Freedom comes from God, not from man."

Lin said he instructs his church members to obey the government. For instance, he told his congregation not to march in the spring 1989 pro-democracy demonstrations.

"But if something contrasts with our faith, we obey the law of God," he stated. "If there's no contrast, then we obey the government. We must obey the present government. That's what the Bible teaches."

How long Guangzhou authorities will try to persuade Lin to register his church and join Three-Self remains to be seen. For now, he is unrepentant.

"Why should my house church be closed when I haven't done anything to violate the law?" he asked.

"Tell (Christians) to pray for revival (in China). Tell them to pray for us to stand firm."

Chute writes for FMB.

Southern Baptists will flood Eastern Europe

By Art Toalston

RICHMOND, Va. (BP) — Full-time Southern Baptist workers will begin assignments in every Eastern European country except Albania within a year.

The workers will play a key role in helping Eastern European Baptists evangelize their nations and strengthen their churches, said Keith Parker, director of Southern Baptist work in Europe.

But they also face the challenge of helping Eastern Europeans sift through a flood of aid offers from Christians in the West, Parker said. Those offers, while generous, could disrupt Baptist unions, or conventions, by ignoring key priorities they have adopted for work in their countries, he said.

As communism began its dizzying tumble from power last year, Foreign Mission Board consultations with Eastern European Baptists resulted in plans to expand the number of Southern Baptists assigned to the region from 10 to nearly 100. The mission board also mobilized funds to help Baptists take advantage of opportunities considered unthinkable a few months earlier in this former communist stronghold of more than 425 million people.

The board has made three major allocations this year to assist European Baptists: \$1 million for Bibles,

gospel films and other resources for church planting, evangelism, and discipleship; nearly \$1.25 million for church construction and renovation and other capital projects; and \$1 million from hunger relief donations for seeds and supplies for needy Romanian farmers.

But full-time personnel are "the long-lasting way to build trust and make an impact," Parker said. "One solid missionary who can relate to the people, win them to Christ and plant indigenous churches and win the trust of national pastors and learn from them, and they from him, is of far more value than all the cars, chapels, and moneys the Foreign Mission Board can give."

Southern Baptists are well on their way toward placing numerous career workers in Eastern Europe, along with dozens of one- and two-year volunteers, many of whom will use English-language instruction to build relationships for sharing their faith, Parker said. And the board stands ready to open work in Albania whenever opportunity permits, he said.

Southern Baptists' first full-time workers in the Soviet Union, George and Veda Rae Lozuk, will begin work in Moscow in November. Baptists in the Leningrad and Kiev areas have

asked for Southern Baptist workers, Parker said.

During the board's October meeting, trustees approved opening work in Bulgaria. The board will transfer a veteran couple there as soon as possible.

Southern Baptists' first contingent in Romania will consist of six volunteers. Two animal husbandry specialists and two nurses have begun short-term work there. A doctor and his wife, a nurse, will join them soon. Parker anticipates a request from Romanian Baptists for the official opening of Foreign Mission Board work there with several full-time personnel.

A Southern Baptist couple, the denomination's first representatives to Poland, moved there in September, and two Southern Baptists will begin work in Czechoslovakia early next year, Parker said. Screening is continuing for four other couples to work in Czechoslovakia, he said. Southern Baptists already have personnel active in Hungary, Yugoslavia, and former East Germany.

Parker said the long-awaited Baptist seminary in Moscow will open, initially in a local church, in January with 15 to 20 students.

The Foreign Mission Board allocated \$200,000 for the seminary in

1989 from the Lottie Moon Christmas Offering for foreign missions for release when Soviet Baptists obtain a permanent site. Leaders of the Union of Evangelical Christians-Baptists are negotiating with the government for property.

Three Southern Baptists are part of a six-member group assisting the seminary in behalf of the Baptist World Alliance. John David Hopper, a Southern Baptist missionary and president of the Baptist Theological Seminary in Ruschlikon, Switzerland; Lewis Drummond, president of Southeastern Seminary in Wake Forest, N.C.; and Larry McSwain, dean of the school of theology at Southern Seminary in Louisville, Ky., have been involved in the BWA effort to help the seminary develop its curriculum and select guest professors.

An additional \$300,000 in Lottie Moon funds was allocated in 1989 for a range of projects in Eastern Europe, including Albanian-language gospel broadcasts. Even years before, Hopper and Parker and other mission personnel were traveling to the region to preach, teach, and encourage pastors and lay people. And the board was facilitating little-publicized efforts such as Bible distribution and undergirding church building projects.

Toalston writes for FMB.



Book reviews Joint Committee changes bylaws

By Dan Martin

TOWARD A MATURE FAITH: DOES BIBLICAL INERRANCY MAKE SENSE? Clayton Sullivan; SBC Today, 222 East Lake Drive, Decatur, Ga. 30030; 127 pages.

This book by Mississippian Clayton Sullivan is available from the publisher and also from Lemuria Bookstore, I-55 North in Jackson. Sullivan is a professor in the Department of Philosophy and Religion at the University of Southern Mississippi, Hattiesburg.

This little book is easy to read, but the reader must pay attention as he reads to get the message. The author sets out to prove that a claim of inerrancy for the Bible is not reasonable. He does an excellent job of presenting his arguments. Whether or not he is successful must be left up to the reader.

In his first chapter, Sullivan examines the inerrancy controversy. He notes that, particularly in the South, inerrancy has a strong hold on the thoughts of many believers and was almost a universal thought a few generations ago. He notes also, however, that many believers do not hold to inerrancy and don't see their lack of that belief as lessening their esteem and appreciation for the Bible. In fact, he says, the non-inerrantists see themselves as having a deeper faith because they don't depend on an inerrant Bible to sustain them.

Chapter Two discusses the non-inerrantists' positions for reasoning as they do. And Chapter Three is presented in the form of a conversation among an inerrantist, a non-interest, and a bystander.

In Chapter Four, Sullivan takes the reasoning of John Stuart Mill, a political thinker, and applies it to the

inerrancy controversy. He gives two premises. The first is that unpopular ideas should not be suppressed because the suppressing of them might result in blotting out the truth. The second is that even if the unpopular view is false, it should not be suppressed; because it is only in its evaluation that it can be determined to be false.

In this chapter Sullivan gives 200 instances that he claims are contradictions in scripture. In all fairness, some of them seem to border on stretching the point; but, then, perhaps the point is that if the Bible is inerrant, there should be no contradictions of any sort.

In the end Sullivan calls for lay people to make up their own minds concerning inerrancy and not to take at face value what a "celebrity" preacher says about it. He ends with a quotation that lay influence "is the only thing which keeps the clergy within the bounds of sense."

The author notes that what is known as the historical-critical method of studying scripture has caused a great deal of confusion because of the word, "critical," being a part of it. He says the historical-critical method "involves the reverent, systematic application of the mind's evaluative and analytical capacities to the books of the Bible." Sullivan says that non-inerrantists believe that the biblical accounts "were written under divine compulsion and have been provisionally preserved. As a result of manuscript research they are aware that the Bible is by far the best preserved document which has come down to the modern world from the Middle Eastern and Greco-Roman world of two thousand years ago." — DTM

WASHINGTON (ABP) — The Baptist Joint Committee on Public Affairs Oct. 1 changed its bylaws to trim the official delegation from the Southern Baptist Convention from 18 to 11 members.

At the same time, during their annual meeting, the trustees seated representatives from another Southern Baptist group created to support the work of the Washington-based religious liberty organization.

The bylaw change cuts the Southern Baptist Public Affairs Committee delegation while adding a new "national member body," the Religious Liberty Council, an umbrella organization representing state conventions, churches and the Southern Baptist Alliance.

The action was in response to the 1990 annual meeting of the SBC, in which messengers adopted an opening budget which cut the BJC's allocation from \$391,796 in 1989 to \$50,000 in 1990-91.

Documentation provided directors of the BJC at the Oct. 1 meeting noted the SBC "slashed its contribution . . . by more than 87 percent. As a result, the vast majority of our Southern Baptist funding will now come from state conventions and other Southern Baptist organizations. "Obviously," the document states, "we want to be responsive to these Southern Baptist entities that will now be providing the lion's share of this agency's funding."

The bylaw change will go into effect March 4, 1991, at the conclusion of the BJC's Executive Committee meeting.

The change was opposed by the Executive Committee of the SBC in its Sept. 17-19 meeting. The SBC Executive Committee also determined that if the bylaw was adopted, the seven eliminated seats will be the slots given to agency executives and the convention president.

The bylaw also expands the BJC board to 60 members.

Because the current membership is limited to 54 members, only five of the representatives from the Religious Liberty Council were seated for the Oct. 1 meeting. When the bylaw change goes into effect, the RLC will be entitled to nine members.

The Joint Committee voted 32-12 to seat representatives from the Religious Liberty Council by secret ballot after an effort by the Public Affairs Committee to have the issue decided by a roll call vote was defeated.

The application for membership on the joint committee was submitted by RLC Chair Grady Cothen, retired president of the Baptist Sunday School Board.

In his letter, Cothen said the nominating committee which selected representatives to be seated "was composed of the popularly elected presidents of the several state conventions that are already supporting the BJC, as well as the president of the Southern Baptist Alliance."

Seated as new members were James Ralph Scales, president-emeritus of Wake Forest University, Winston-Salem, N.C.; James Wood, pastor of First Church, Waco, Texas; Robert Wayne, pastor of Lynn Haven Church, Vinton, Va.; Douglas Watterson, pastor of First Church, Knoxville, Tenn.; and Jeannette Holt, associate executive director of the Southern Baptist Alliance, Washington.

In the discussion on the bylaw change, BJC Chairman John Binder, executive director of the North American Baptist Convention, Oakbrook Terrace, Ill., said: "Most of

us would rather not have to deal with this bylaw change.

"But there are new realities and these include the SBC decision to reduce the funding from \$391,000 to \$50,000.

"This is painful to us, but there is hope and encouragement because another of the realities is that there are other groups working to support the Baptist Joint Committee. They want to be represented.

"There are no easy answers; they are all difficult," he added.

J. T. Williams, a Public Affairs Committee member and land developer from Stockbridge, Ga., argued that the bylaw change "after only one year cut (in the SBC budget allocation) is premature."

Robert Tiller, director of governmental relations for the American Baptist Churches, USA, noted it is "important that representation has some relationship to contributions," and noted he hopes some way can be found "to restore the lost seats by reversing the decision on funding (by the SBC)."

Several PAC members, including SBC President Morris Chapman, pastor of First Church of Wichita Falls, Texas; Larry Lewis, president of the Home Mission Board; and Tom Pratt, pastor of Calvary Church in Brighton, Colo., questioned the bylaw phrase which refers to "national member bodies" of the BJC and whether RLC is a "national member body" since all the other members bodies are denominations in the United States.

Chapman later introduced a motion calling for the BJC to study and define the meaning of "national member body."

Initially, his motion called for defining the term to mean "only those officially elected" by the denominations affiliated with the BJC. In the adopted version, he called only for the study to define the term.

After Binder announced the vote on the bylaw change would be by secret ballot, Albert Lee Smith, an insurance executive from Birmingham, Ala., and chairman of the PAC, called for a roll call vote.

Again, members supported Binder's ruling and voted 36-13 to adopt the bylaw change.

If the decision by the Executive Committee stands, when the bylaw goes into effect the seven posts held by the chief executives of seven SBC agencies will be eliminated.

Ex-officio posts are held by Harold C. Bennett, president, Executive Committee; Lloyd Elder, president, Baptist School Board; Lewis, Home Mission Board;

R. Keith Parks, president, Foreign Mission Board; Paul Powell, president, Annuity Board; and the SBC convention president.

Landrum P. Leavell, president of New Orleans Seminary, currently has an at-large seat, which will be eliminated.

Members also added another "national member body," the National Missionary Baptist Convention, a new predominantly black Baptist convention of about 1.5 million members.

S. M. Wright, pastor of People's Baptist Church in Dallas and vice president of the board of the new convention, was seated as the new member.

In other business, the BJC adopted a 1990-91 budget of \$666,794, down from the \$729,772 1989-90 budget.

The new budget counts on \$138,705 in contributions from the nine supporting denominations. It also counts on "other conventions and entities (including state conventions, SBC and others)" for \$207,900, and "contributions" for \$214,100.

The income projection includes contributions from five Baptist state conventions, Virginia, Texas, North Carolina, Tennessee, and Maryland.

Expenses in 1990-91 are expected to be \$665,794, including \$432,650 for staff salaries, housing, retirement, and insurance.

Current officers were re-elected. They are Binder, chair; Leavell, first vice chair; Tai Shigaki, an American Baptist layperson from St. Paul, Minn., second vice chair; and Charles G. Adams, pastor in Detroit and representative of American Baptists, secretary.

Martin is interim director, ABP.

First, Ft. Worth, accepted to association "under watchcare"

By Toby Druin

FORT WORTH, Texas (BP) — First Church of Fort Worth cleared one hurdle on its way back to Southern Baptist ranks Oct. 8 when it was accepted "under watchcare" by Tarrant Baptist Association messengers in their annual meeting.

The former church of the late fundamentalist pastor J. Frank Norris will have a year to establish Southern Baptist relationships before it will be considered for full membership in the association.

Several provisions were laid down for the church to follow before the 1991 annual meeting. They include a study by the church of its constitution and bylaws concerning the authority of the pastor, a study of the 1963 Statement on Baptist Faith and Message and invitations by the church to a "number" of Southern Baptist pastors over the

next year for times of fellowship and inspiration.

The committee specified that one of the Southern Baptists to be invited to the church is to be Southwestern Seminary President Russell H. Dilday Jr.

The provisions give the association opportunity to look at the church and the church to look at the association for a year, a spokesman said. "We have not said, 'No, you can't be part of the fellowship,'" he said.

Before the church can be considered again for membership it must file another petition to join. The church will be considered in light of the provisions and a recommendation made to the 1991 annual meeting.

Druin is associate editor, Texas Baptist Standard.

CHAPLAINS

From page 9

know because I helped the troops with both projects," he wrote. "You can't be a real chaplain unless you're out there sweating with others and helping carry their burdens."

He added: "Although there are hardships for everyone, this has been an active and exciting time spiritually."

"There is something very special about worship at night with a platoon

of hardened infantry scouts on the side of a sandy hill with nothing but a red lens light and God's word," one chaplain noted. "Every day I thank God for this experience, even if I've got to put up with those pesky flies and camel dung beetles."

The chaplains' prayer requests include safety for troops, protection for their families, peace, and a quick return to the United States. One chaplain requested prayer for "Muslims who need the true Messiah and his grace."

Zimmerman writes for WMU.

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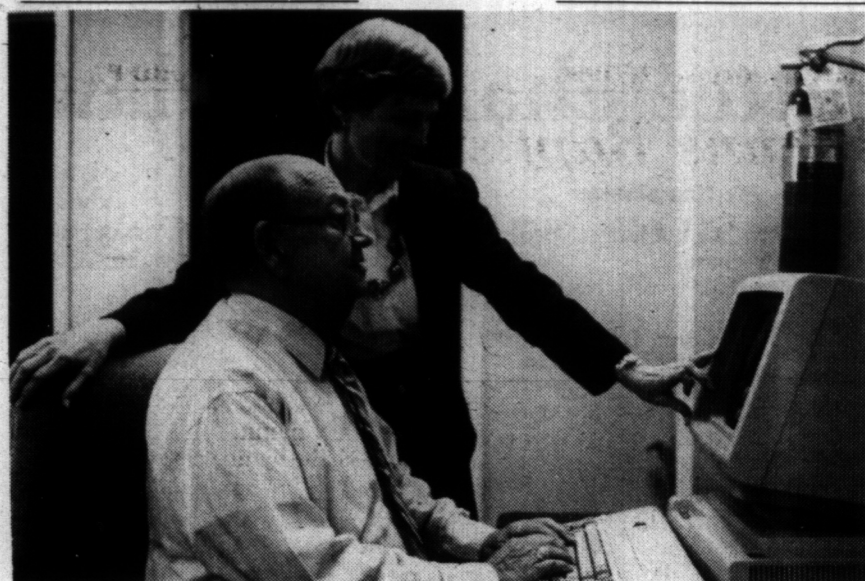
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NASHVILLE — Frank Hart (Pogo) Smith, and his wife, Wini, share a computer in the Sunday School Board's Church Recreation Department where they both work part-time. Smith retired from the department Aug. 1 after 28 years. A former Mississippian, he lived in Greenwood. — BP photo by Terri Lackey.

Cooperative Program grows 2.46 percent

Nashville (ABP) — Southern Baptists contributed a record \$140.7 million to their convention-wide budget during the 1989-90 fiscal year, which ended Sept. 30.

The Cooperative Program budget helps support 18 SBC organizations that conduct evangelistic, missionary and educational ministries around the world.

The program received \$140,710,282 in 1989-90, an increase of \$3,377,759 over the 1988-89 budget, reported Harold C. Bennett, president and treasurer of the SBC Executive Committee, which disperses the money. That gain is a 2.46 percent increase. It means a decrease in spending power, according to the U.S. Bureau of Labor Statistics. The bureau has determined the cost of living rose 5.6 percent in the U.S. for the 12-month period that ended Aug. 31.

The Cooperative Program's receipts topped its 1989-90 basic operating goal by \$5,922,739, Bennett noted.

Of the overage, \$2,431,880 was spent to retire the debt on the SBC Building in Nashville, Bennett said. The building, which houses eight SBC organizations, was completed in early 1985.

The balance of the overage was divided between the 18 recipients of the budget in the same proportion as they received basic operating allocations, he added.

"I am absolutely delighted by the 2.4 percent increase over the budget a year ago," Bennett said, noting estimates indicated the gain would be about 2 percent.

"Southern Baptists are continuing to be concerned about supporting world missions through the Cooperative Program and will give

strong support to it."

The Cooperative Program has become a focal point in the SBC's 12-year old controversy.

Some moderates, who say they have been excluded from meaningful participation in the convention by conservatives in control of its agencies, have begun designating or escrowing their national contributions to the program. Some of them have organized a national mechanism, the Baptist Cooperative Missions Program, Inc., to disperse money to SBC agencies without channeling it through the Executive Committee.

Some conservatives, meanwhile, have accused the moderates of sabotaging the convention's missions-funding mechanism. They have condemned escrowing or designating funds and called for increased Cooperative Program giving.

"The effect of the financial skirmish has not been determined," Bennett said. Designated receipts — two missions offerings as well as designated gifts and other special contributions — were up only 3.9 percent, he noted.

"We have not been impacted as yet by any withholding or designations to any degree," he said. "A quarter from now, we may see a trend. It will have to be after the Baptist state conventions (in November) before we see appreciable changes occurring."

The goal for the current Cooperative Program basic operating budget is \$137,332,523. Any overage will be divided 50-50 between a "program advance" component, which distributes funds proportionately to the 18 recipients, and a "capital needs" component, which will go toward meeting \$22 million in building fund commitments the convention has made to some agencies.

HMB trustees adopt budget

By Mark Wingfield

ATLANTA (BP) — Adopting a \$78.87 million budget and responding to motions from the 1990 Southern Baptist Convention topped the agenda for the fall meeting of Home Mission Board trustees.

Trustees also heard that receipts for the 1990 Annie Armstrong Easter Offering have reached \$34.6 million, an increase of 8.5 percent over the same date last year.

The approved 1991 budget of \$78.87 million is an increase of 1.6 percent over the current year's budget of \$77.65 million.

The budget anticipates \$27.4 million in income from the Cooperative Program unified budget and \$34.5 million from the Annie Armstrong Easter Offering. Additional funds will come from sources such as designated gifts, earnings on investments and retained income.

Trustees responded to three motions referred to the HMB by messengers to the denomination's 1990 meeting in New Orleans.

The first concerns involvement of agency personnel in convention politics. The unanimously adopted response states: "The directors of the Home Mission Board are unequivocally opposed to the use of the agency, its resources or personnel in support of or in opposition to political activities within the Southern Baptist Convention."

Trustee Walter Carpenter of Houston asked whether the admonition on convention politics also referred to trustees. Chairman Ralph Smith responded that it did not.

Carpenter also suggested the state-

ment's parameters of political activity should not prohibit HMB President Larry Lewis or others from speaking out in support of the Cooperative Program. Smith affirmed that was his understanding of the statement.

Another motion referred from New Orleans asked the HMB to reverse its policy of not providing financial support to churches with female pastors. With three opposing votes, trustees voted that no action be taken on the motion.

The third referred motion requested the HMB to send copies of The Soul Winners New Testament to churches recording no baptisms in one year. Trustees responded that the HMB evangelism section already has undertaken this project.

In other action, trustees:

- Approved structural changes in the extension section, naming J.B. Graham associate vice president and continuing the position of assistant vice president held by David Bunch. The assistant vice president position was to be deleted at year-end as part of the 1989 staff reduction. Graham's previous position of assistant vice president for missions development was deleted in the transaction.

- Created a new position of director of missions development and named Irvin Dawson to the post. Dawson's previous position of assistant director of missions development was deleted.

- Eliminated the two division director positions in the evangelism section. Ken Carter, director of the evangelism development division, was named to a new post of associate vice president in the evangelism sec-

tion. Bobby Sunderland, director of the direct evangelism division, was named to a new post as special assistant for promotion and project development in the evangelism section.

- Named a church loan fund in honor of Robert Kilgore, who is retiring as director of the church loans division. The initial source of income for the fund will be high risk loan funds to be provided through the SBC capital needs budget.

- Adopted a new model for cooperative agreements between the HMB and state conventions.

- Amended HMB bylaws to allow nine members on the SBC Chaplains Commission instead of the maximum of seven currently permitted.

- Dropped the interest rate for church loan funds from 11.5 percent to 11.38 percent, effective Oct. 10.

- Increased the limit on construction loans through the church loans division from \$750,000 to \$1 million.

- Elected David Palmer as associate director of field servicing in the new church extension division. Palmer has been a pastor and church starter in Oregon, Missouri, and Florida. Currently he is church extension director for the Northwest Baptist Convention.

- Received the resignations of trustees Troy Morrison of Alabama and Sam Hammons of Oklahoma. Morrison recently was elected executive director of the Alabama Baptist Convention. Hammons resigned because he also is serving as a trustee of Oklahoma Baptist University.

Wingfield writes for HMB.

SBA recommends affirmation of non-SBC relationships

WASHINGTON (ABP) — The Southern Baptist Alliance board of directors, Sept. 27-28, recommended action to distance the organization from the Southern Baptist Convention and open doors for ministry relationship outside the SBC.

The directors voted unanimously to strike from their constitution a reference to "the continuance of our ministry and mission within the Southern Baptist Convention" and replace the phrase with, "to the expression of our ministry and mission through cooperative relationships with our Baptist bodies and the larger Christian community."

In addition, the directors voted to "affirm procedure and progress toward cooperative ventures in ministry and missions" with the 1.5 million American Baptist Churches, USA and to set up a task force to invite leaders of the predominantly black Progressive National Baptist Convention to discuss possible joint ventures with the SBA.

Both the constitutional change and affirmation of relationships outside

the SBC will come as recommendations to the SBA delegates during their next annual convocation, March 14-16, 1991, at Grace Baptist Church in Richmond, Va. The directors also pledged to recommend a new name for the organization, which would remove reference to Southern Baptists. Other recommendations for the March convocation, voted by the directors, is a \$60,000 challenge offering above and beyond their 1991 global missions offering basic goal of \$55,000, to place a Southern Baptist couple on a mission field outside the United States through the appointment process of the American Baptist Churches.

In other action, the directors adopted a resolution reaffirming the Alliance's commitment to the equality of women and men in society and church. Stan Hastey, SBA executive director said his office has been "deluged with telephone calls" since the Atlanta consultation of "concerned Baptists," Aug. 23-25. Some Alliance members "invest great hope in the fellowship as a new movement (and that) in time the Alliance should flow into the larger stream."

"The question Daniel Vestal (the

defeated candidate for the 1990 SBC president who called the Atlanta meeting) will have to face most frequently is 'are you becoming a new denomination?'" predicted Hastey. "Despite all the disclaimers, there is no escaping the fact that what happened in Atlanta may be a precursor to a constitutional convention."

"It appears to me," he said, "the kind of schism we have avoided so long is now inevitable."

Hastey said any movement emanating from the Atlanta meeting should seek to build coalitions with existing Baptist groups and not isolate itself as a splinter group.

"While I will invest all the energy I have left over from Alliance tasks in the process — if what we are doing is forming a new body — I am personally not interested in investing the rest of my life in something that will do nothing but be a better SBC."

"I personally am not going to invest my life in starting another white, regional body in the south. If Baptists wish to talk about getting together instead of splitting farther — if that is what God is about in our time — we must be part of it," concluded Hastey.

FMB, HMB commission missionaries

ATLANTA (BP) — Foreign and home missions overlapped for about an hour Oct. 9, yet still were separated by 500 miles.

Due to a coincidence, Southern Baptists set apart 65 home missionaries and 48 foreign missionaries at the same time — in different locations.

The Foreign Mission Board and Home Mission Board have held joint commissioning ceremonies before, but this could be a first for simultaneous ceremonies in different locations.

While the home missionaries were

walking across the platform, Atlanta's First Church to receive certificates from HMB President Larry Lewis, the new foreign missionaries were receiving congratulations from FMB President Keith Parks at Derbyshire Church in Richmond.

The 48 individuals appointed as foreign mission personnel included 38 new missionaries and 10 representatives of Cooperative Services International, the Southern Baptist aid organization. The foreign workers, from 23 states, will minister in 19

countries or regions.

The 65 home missionaries will work in 27 states in the areas of black church extension, church and community ministries, evangelism, language church extension, associational missions, and new church extension.

One of the couples commissioned to home mission service previously worked as foreign missionaries. Leon and Sarah White, former missionaries to Argentina, were appointed to Fort Lauderdale, Fla.

FURMAN

From page 3

Ray Rust, executive director of the South Carolina convention, who was present for the called meeting, said he believes the action "will come as a shock and as a tremendous disappointment to the vast majority of the 700,000 South Carolina Baptists who as a cooperating body have supported Furman since 1826."

State convention leaders appear ready to fight Furman's action. An emergency meeting of the Executive

Committee of the General Board was called for Oct. 18.

Whether are legal implications, observers say the action will be the major topic of debate at the upcoming South Carolina convention, scheduled Nov. 13-14 in Columbia.

(This ABP story was compiled by News Director Dan Martin from information provided by Vince Moore of the Furman News Service; Ben McDade, South Carolina Baptist Convention public relations office; John Roberts, editor of the (S.C.) Baptist Courier; and Greg Warner, associate editor of the Florida Baptist Witness.)

Just for the Record

Thursday, October 25, 1990

BAPTIST RECORD PAGE 13

Hymns Baptists sing . . . "Have faith in God"

By William J. Reynolds

The depression of the early 1930's left its mark on Southern Baptists as well as the rest of the nation. Family fortunes and even meager savings were wiped out unexpectedly as business failed and banks closed.

Early in 1934, B. B. McKinney was leading the music in a revival meeting in the First Baptist Church, Muskogee, OK. At this time McKinney was serving as music director for the Travis Avenue Baptist Church, Fort Worth, Texas. Many friends in that congregation were suffering financial hardships, and McKinney was concerned for them.

During the days in Muskogee, he thought about his friends back home and remembered them in his prayers. One evening during the preaching of Dr. C. C. Morris of Ada, OK, McKinney began writing some lines of encouragement for these friends. Later

in his room in the Severs Hotel, he completed words and music. During the two-week revival he wrote letters to his friends and enclosed the words of the new hymn.

In 1935, the hymn was published and it has been sung in our churches for more than 50 years. To Christians today experiencing difficulties in their pilgrimage, McKinney's hymn is as meaningful as it was in the dark days of the depression.

Late in 1935, McKinney moved to Nashville to become music editor for the Sunday School Board. In 1941, with the establishment of the new Church Music Department, McKinney became its first head and served until his death in 1952.

William J. Reynolds is professor of Church Music at Southwestern Seminary.



The Royal Ambassadors of First Church, Tupelo, held a recognition service on Sunday night, Aug. 12.

Pictured, front row (left to right) are Scott Davis, Shawr. Ellis, John Hodges, Tyler Young, Jason Zemek, Casey Braswell, Luke Heatherly, Matthew Hawks, Michael Poland, and Adrian Dickey. Second row, Drew

Dickey, Emory Nash, Counselor Rickey Reynolds, Jamie Zemek, Joseph Bowlin, and Len Mason. Third row, Counselor Gerald Pittman, Counselor Lewie Frazier, Counselor T. K. Moffett, Jay London, John Pittman, Matt Towery, Lou Zemek, and Marty Harrelson, RA director. Gayle Alexander is pastor.



The 27th annual Santa Rosa Church Reunion picnic lunch will be held, Nov. 11, 1 p.m., at the Santa Rosa YM-CA. All members of the former First Church, Santa Rosa, are invited. In case of inclement weather, the meeting will move to First Church, Nicholson.

The annual meeting is part of the continuing influence of the Santa Rosa church, which established a memorial fund with the Mississippi Foundation for the benefit of World Missions through the Cooperative Program. This year's gifts to the Cooperative Program totalled \$3885.13.

For more information, call Irma Frierson at 798-6306.

Phalti Church, Prentiss, held a mission promotion on Sept. 16. Those rewarded for tasks completed are pictured, left to right, front row, Amber Kelly, Alex McQueen, Kyle Mathis, Jason Robertson, Crystal Butler, Karen Gregory, second row, Kristy Halbert, Beth McQueen, Stephanie Robertson, Tera Butler, Kim Gregory, Leslee Wade, back row, Joey Higgins, and Steve McQueen. A. Ray McCorkle is pastor.



North Ripley Church, (Tippah) presented Bibles to its 1990 high school seniors, May 27. They are, left to right, Tim Dunahue, Scott Whitehead, David Wooley, Michelle Diamond, and Amy Benefield. The Bibles were presented by Donald Dunahue, pastor.



Montgomery-Carroll Association sponsored a mission trip to Trenton, Ohio in June. The group helped with finishing work on a construction job at Edgewood Church there. Those who participated are pictured, left to right, front row, Carlton Minyard, Larry Castle, back row, Lavon Hatten, J. W. Thompson, Jimmy Tidwell, Benny Watson, and Frank Bishop.



Gum Grove Church, Brookhaven (Lincoln) recently held a dedication for its new fellowship building. The building is debt free, and was finished and utilized this summer. Pictured, left to right, are Andy East, Versie Hall, contractor Edwin Smith, project committee chairman Brady Davis, pastor Sammy J. McDonald III, former pastor Thomas Wicker, Lissy Smith, Lawanda Dixon, and Betty Keen.

Terry Road Church, Jackson, will give 72 new King James Bibles at its Sunday services, Oct. 28. The Bible gifts will climax its Sunday School promotion, and its goal of placing a Bible with each member. Maurice Clayton, former pastor of Hillcrest Church, guest speaker. Guest soloist, Adrienne Dixon of Braxton. Dinner will be served at the church.

Byram Church, Jackson, will have a Lay Renewal Weekend, Oct. 26-28. Sidney Ellis, renewal evangelism associate, Greenville, will be the coordinator. James D. Whittington is pastor.

A Centennial Celebration will be held Oct. 27 and 28 at Bluff Springs Church, Rt. 4, Magnolia. Several former pastors will be speaking both days. For more information, call 601-783-3507.

Hepzibah Church, Silver Creek (Lawrence): Oct. 28; service to dedicate the pastorium, 11 a.m.; singing, 1:30 p.m., featuring the Sunshine Trio; Doug Saxon, previous interim pastor, special guest; Jimmy T. Smith, pastor.

West End Church, West Point, will host the McAdams Quartet, Nov. 3, 6:30 p.m. The performance will be a benefit singing for West End's Adult Choir Robe Fund. Eric Kachur is minister of music and youth.

Pine Grove Church to celebrate centennial

Pine Grove Church, Hwy 590 west of Ellisville will hold its centennial observance on Oct. 28. Services include Sunday School at 9:45 a.m., morning worship at 11, dinner on the grounds, and an afternoon service.

State BSU alumni fellows will meet

The Mississippi State University Baptist Student Union Alumni Fellowship will meet Homecoming Day, Oct. 27, at 11 a.m. at the BSU Center.

During the meeting, BSU reports will be given, officers for 1991 will be elected, and the Alumnus of the Year will be named. A free luncheon will be provided.

After the MSU vs. Auburn game there will be a buffet at the BSU Center for all students, alumni, parents, and friends. Cost is adults, \$3.50; children, \$1.75. All former MSU-BSU students and friends are invited to attend.

First, Jackson, will host Hunt prayer conference

First Church, Jackson will host a prayer conference, "Lord, Teach Me to Pray," Nov. 16 and 17. The conference will feature T. W. Hunt, author of "The Doctrine of Prayer" and the 13-week course, "Prayer-Life!"

Conference sessions will begin Fri., 7 p.m. and Sat., 9 a.m. Admission is free. For more information, call 949-1948.



Hunt

Off the Record

Now is the season when the children leave open the doors they slammed all summer. — The Duncannon (PA.) Record

A gentleman farmer is one who has time to read all of the government bulletins. — The Hamilton (Texas) Herald News

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Guidelines suggested for witnessing to Muslims

ATLANTA (BP) — Witnessing to the estimated 4 to 6 million Muslims in the United States requires a knowledge of the Islamic faith and sensitivity to the Holy Spirit, according to the interfaith witness department of the Southern Baptist Home Mission Board.

Maurice Smith, associate director of the interfaith witness department, makes the following suggestions about witnessing to Muslims:

- Recognize that Islam teaches some ideas with which Christians can agree, such as God is one, God is creator and he is sovereign. Affirm that God reveals himself and his will and that he wants people to respond to him in faith and submission.
- Show respect for the worship,

fasting and almsgiving of Muslims and their sense of peoplehood and unity.

- Point out contradictions between Islam and Christianity, such as the roles of Jesus and Muhammad, the role of the Qur'an and the sufficiency of God's revelation in Jesus.

- Deal graciously with Muslim's objections to Christianity and help clarify any of their misunderstandings about Christianity.

- Introduce Muslims to the Bible and help them become familiar with it. Let the Holy Spirit validate the Bible as it is left in the hands of an inquiring Muslim.

The interfaith witness department has published a pamphlet on Islam in its series of Belief Bulletins.

Homecomings

Main Street Church, Hattiesburg (Lebanon): Oct. 28; 9:30 a.m., special fellowship; 11 a.m., worship; noon, dinner on the grounds; 1 p.m., celebration and praise; no night services; John E. Barnes Jr., pastor emeritus, guest speaker; Russell Bush, pastor; David Rogers, minister of education.

Holcomb Church (Grenada): Oct. 28; high attendance day; Sunday School, 10 a.m.; worship, 11 a.m.; Eli Wiltshire, former pastor, Carrollton, guest speaker; dinner in activities building, noon; afternoon singing, 1:30 p.m.; no night services; The Kilgore and Ricky Mabry, guest singers; Dale Gravatt, pastor.

Fellowship Church, Mendenhall (Simpson): Oct. 28; Sunday School, 10 a.m.; worship services, 11 a.m.; dinner in fellowship hall at noon; afternoon singing, 1:30 p.m.; no night services; Jimmy Sellers, pastor, speaker; Jeff Steele and The Steele's, Jackson, guest singers.

Good Hope Church, Lena (Leake): Harvest Day celebration; Oct. 28; Sunday School, 10 a.m.; worship, 11 a.m.; Oster Daniels, speaker; dinner in the fellowship hall, noon; regular evening services.

Pecan Grove Church, Ellisville: Oct. 28; Bill Nobles will speak at 11 a.m. and 2 p.m. services; dinner in the fellowship hall at noon; music by the Magnolia Boys.

Zion Hill Church, Wesson (Copiah): Oct. 28; 107th anniversary; one service, 10:45 a.m.; Art Smith, evangelist, Texas, preacher; several singing groups; dinner on the grounds with fellowship; J. Frank Smith, pastor.

Revival dates

Antioch Church, Jefferson Davis Association: Oct. 28-31; Charley Cook, pastor, Ebenezer Church, guest preacher; "high attendance day," Sunday, 10 a.m.; morning service, 11; fellowship dinner, noon; afternoon service, 1:30; no night services; week-night services, 7 p.m.; Russell Polson Jr., pastor.

North Batesville Church, Batesville (Panola): Oct. 28-Nov. 2; services 7 p.m., Sun.; 7:30 nightly through the week; Todd Bowen, Friendship Church, Aberdeen, evangelist; Ron Lusher, Looxahoma Church, Bett, music leader; Rick Glidewell, pastor.

Friendship Church, Grenada (Grenada): Oct. 28-31; Don Stanfield, director, Lafayette-Marshall Association, evangelist; Sun., 11 a.m., 7 p.m.;

services nightly, 7 p.m.; Guy Hughes, pastor.

Swiftwater Church, Greenville: Oct. 28-31; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Jimmy McClelland, pastor, Linn Church, guest speaker; Gene Greene, First Church, Lake Village, music; Gene Foshee, pastor.

First Church, Bude (Franklin): Oct. 28-31; services, Sun., 11 a.m. and 6 p.m.; nightly, 7:30 p.m.; James Messer, Satsuma, Ala., evangelist; Roy Breithaupt, music; Darnell Archie, pastor.

Park Place Church, Brandon: Oct. 27-29; Sun., 11 a.m. and 6 p.m.; Sat. and Mon., 7 p.m.; Rick Stanley, evangelist; Paul Horton, music evangelist.

Samford donor, Beeson, dies at age 89

BIRMINGHAM, Ala. (BP) — Philanthropist Ralph Waldo Beeson who donated millions of dollars to Samford University and educational institutions in two other states, died Oct. 15. The former Liberty National Life Insurance Company executive was 89.

Beeson was born in Meridian, Miss., in 1900, but moved to Birmingham in 1927. He lived in Birmingham for the remainder of his life.

Beeson's father, John Wesley Beeson, and his father's three brothers all were college presidents, and Beeson developed an interest in higher education at an early age.

Beeson began supporting Samford's scholarship and building programs during the 1960s. During the 1970s his gifts made possible two buildings. A new university center was named in his honor in 1973. The Orlean Bullard Beeson School of Education and its buildings are named for his late wife, a former teacher, and a summer improvement program for K-12 school teachers operates at Samford with support provided by the Beesons.

While continuing to support scholarship programs for students, Beeson gave money during the mid-1980s for a new residential village known as Beeson Woods. Comprised of 12 apartment-type units, Beeson Woods houses 500 students.

Two years ago, Beeson donated \$4.2 million as a beginning nucleus to start an interdenominational divinity school at Samford.

Late applicants boost China's teachers program

HONG KONG (BP) — A late upsurge in applicants to teach in China this fall has given fresh impetus to Southern Baptist work there.

Cooperative Services International, the Southern Baptist aid organization, placed 55 teachers and students in China in September, according to Jack Shelby, CSI's Hong Kong-based administrator. Just four months ago, only seven applicants had asked to teach in China during this school year.

Already, CSI has begun to look for more teachers and a variety of medical specialists for next year.

"A lot of people are surprised that we have 55 people in China after we were so desperately short of teachers in May," Shelby said. "We're in much better shape than we expected, with only two less than last year. The Lord has answered our prayers."

Shelby attributed the sudden increase in applications largely to a news article in May that reported the severe teacher shortage for CSI's China work.

Chinese university officials already have asked CSI to supply about 60 teachers next year. CSI personnel needs for China next year include openings for 40 short-term workers; 10 career employees in English teaching, business administration, and nursing; eight teachers for the Amity Foundation, the social service organization begun by Chinese Christians; and two language students.

Staff changes

Jimmy D. Porter has accepted the call to pastor First Church, McComb, effective Sept. 9.



Porter

Porter comes to McComb from St. Andrew Church, Panama City, Fla. He has served at Grace Memorial Church, Gulfport; Pleasant Ridge Church, New Albany; Old Pearl Valley Church, Philadelphia; White Oak Church, Philadelphia; and Sardis Church, Philadelphia.

A native of Philadelphia, Porter received his bachelor of arts degree from Blue Mountain College, a master of divinity degree from Southern Seminary, and a doctor of ministry degree from New Orleans Seminary.

Spell lectureship will feature Vickery

CLINTON — Harry E. Vickery of Greenville, Delta businessman and active Baptist layman, will be guest lecturer for the Mississippi College Spell Lectureship, Oct. 29-31.

Vickery will speak during chapel ceremonies in Swor Auditorium, Nelson Hall, 10 a.m., Monday and Wednesday. He will also lecture in various classes of the department of religion.

Vickery was graduated in 1957 from Mississippi College with a bachelor of science in business degree. He is currently a member and president of the Board of Trustees of the College, and was named "Alumnus of the Year," 1988.

He is now president and CEO of Harry Vickery Chevrolet, Oldsmobile, BMW, Inc., Greenville.

Vickery is an active member of the First Church, Greenville, and served as general chairman of the Mississippi Mission campaign to boost the endowment support for MC, William Carey College, Blue Mountain College and the Baptist Children's Village.

Names in the news



Grace Espey of First Church, Collinsville, was honored with a plaque, Sept. 19 for serving as WMU president for the past 26 years. Pictured above is David Sellers, pastor of First Church, presenting the plaque to Mrs. Espey.

Norris Grubbs and Barry Moorman were licensed to the gospel ministry on Aug. 19 by West Heights Church, Pontotoc Association. Grubbs is a student at Union University, Jackson, Tenn., and Moorman is attending Blue Mountain College, Blue Mountain.



Sherrie Walker Meistrup, missionary to Argentina, and her husband, Dennis, were guest speakers in chapel on the Clarke College campus Oct. 10. Mrs. Meistrup, native of Meridian, is a graduate of Mississippi College. She and her husband serve in Buenos Aires.

Since three-fourths of the world's surface is covered with water, it should be obvious that the Creator intended man to spend three times as much time fishing as plowing.

MILL VALLEY, Calif. (BP) — Robert L. Cate, dean of academic affairs at Golden Gate Seminary since 1984, has resigned to become chair of the religion faculty at Oklahoma State University, effective Jan. 31, 1991.

Cate joined the seminary faculty in 1975 as associate professor of Old Testament, following a 10-year pastorate of First Church in Aiken, S.C. He is an author and has been a trustee of Furman University, Tift College and Southern Seminary.

Greg Buchanan, harpist, from Overland Park, Kan., will be in concert at First Church, Madison, 7 p.m., Oct. 30. He has ministered in Billy Graham Crusades, Gaither Praise Gatherings, and Moody Broadcasting concerts. Buchanan has played the harp since age 9. A love offering will be taken. James Richardson is pastor.

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Jesus begins his ministry in the synagogues

By Lannie Wilbourn
Luke 4:14-21; 5:4-11

Poet A. E. Whitham expresses the desire of the human heart so well. "If you knew that there was One greater than yourself, who knows you better than you know yourself, and loves you better than you can love yourself; One who gathered into himself all great and good things and causes, blending in his beauty all the enduring color of life, who could turn your dreams into visions, and make real the things you hoped were true; and if that One had done one unmistakable thing to prove, even at the price of blood — his own blood — that you could come to him, would you not fall at his feet with the treasure of your years, your powers, your love? And is there not One such?"

After his baptism Jesus began his ministry in a way that would be received by every pious Jew: he preached in the synagogues. His ministry was different but his message had a

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popular reception. Godet comments, "And now, the way being clear before Him, with God as His assured ally and Satan as His open foe, Jesus moves forward to the field of battle."

Nazareth did not give Jesus a ticker tape parade upon his return. The worship leader at the local synagogue did invite him to read from the Torah. This was the privilege given to visiting rabbis. Jesus was apparently a familiar face in the synagogue at Nazareth. Many of the faces in the crowd were familiar from his boyhood days. They obviously had heard of his ministry elsewhere and were proud of his accomplishments. The passage read was from Isaiah 61 and reflected the year of Jubilee. Three events happened in this 50-year cycle: (1) Israelites who were slaves were set free; (2) families which had lost their inheritance of land and homes were allowed to reclaim it; and (3) amnesty was granted to those who were in debt. The dispossessed, oppressed, and afflicted of society were the focus of Jubilee. Jesus accomplished spiritually what Jubilee did

physically. It was a symbol of the Messianic age for which the nation had waited. America is waiting for the church to show the same concern for the outcasts today.

From the synagogue to the seashore Jesus taught people the good news of the kingdom. Whether sitting in the synagogue or the bow of Simon's boat, people heard the message gladly. Jesus spoke to the crowd, then to Simon and the small group of disciples in the boat with him. He moved from the sermon to a life application of the message. As long as Jesus was preaching from his boat Peter was cooperative. When Jesus began "meddling" with his occupation, Peter questioned his authority. He compared his own expertise as a fisherman to that of the carpenter. Peter mirrors our own difficulties with Jesus' commands for us. Deal with Sunday things and leave the other six days for me to handle is our unspoken response to Jesus. Peter focused on the person, "because you say so," and obeyed. When Jesus begins to tell us what to do with our money, our houses, our cars, our time, our minds, etc., we focus on them rather than on him. That is our mistake.

Jesus was the second Adam, God's perfect man. He was Emmanuel, "God with us." But Peter wanted to question his expertise about fishing! Some commentators suggest that Jesus simply saw a school of fish and wanted his tired friends to profit from a good catch. I reject that explanation of this miraculous catch. In creation God said of man, "let them rule over the fish of the sea . . ." Jesus could have divinely known the school of fish was there, or he could have commanded them to be there. Certainly his disciples' faith would be strengthened by this miracle in their realm of expertise. They could also leave behind provisions for their families and the hired men with the sale of the fish. We never give more to God than he gives to us. We give ourselves because we first gave himself. "Don't be afraid; from now on you will catch men," is a current command that all Christians need to hear and obey. Peter and his friends knew the "catching of men" was not dependent on their expertise but on the presence and power of the Lord Jesus.

Wilbourn is pastor, Pinelake Church, Brandon.

Accepting God's commission, yielding to his will

By Jim Smith
Exodus 4:10-31

In our study this week, Moses' final question is one familiar to many who have speech impediments or trouble speaking in public (stage fright). "O my Lord," seems to indicate Moses' acceptance of God as his Lord and master, but his continued efforts to be excused indicates he is still not ready to yield total control of his life to God. He is not yet ready to commit everything he is and has. Moses is, in effect, acknowledging that God is God and Lord of the world, but not of his life. Moses still

clings to the vain excuse of being a poor speaker, and is quick to point out that he hasn't gotten any better just because God has spoken to him. While Moses wallows in his self pity, God is not to be denied. God reminds Moses that he alone created man and gave him a mouth in the first place. It is God who can make the blind to see, the deaf to hear, the lame to walk, and the mute to

LIFE AND WORK

speak. He can use the instrument he has prepared to bring him honor and glory, no matter what the physical appearance or condition. We need to remember what Paul said in 2 Cor. 12:9; that his strength is made perfect in our weakness. In our weakness, we are made strong through Jesus Christ.

Many examples abound where God has used men and women with various handicaps to glorify him through their ministries. One that comes to mind is evangelist David Ring, who allowed himself to be used by God to bless others in spite of his cerebral palsy. If you ever have the opportunity to hear David speak, let me encourage you to do so. You will be blessed. God uses him in a mighty way.

God offered to do for Moses what he has done for countless other preachers since then, "... I will be with thy mouth, and teach thee what thou shalt say." God will empower you. He will give you the words to say and the ability to say them, but you must first be willing to commit

yourself to him.

"Now therefore go . . ." only by our committing to go, only by our committing to serve can God do in us, for us, and through us all he wants to do. It is our lack of commitment that holds back the advancement of the kingdom of God, and the blessing God has for us.

We see Moses' reluctance to commit to God in verse 13: "God, send somebody else, anybody else, I really don't want to go." As one who spent at least seven years attempting to avoid (escape) the commission of God to ministry, I may be better able to relate to Moses' continued reluctance and final surrender than many of you. But I ask you, how many times have you responded as Moses said when the pastor called for volunteers, Sunday School workers, outreach, visitation, nursing home ministry, and countless other areas of service? We are reluctant to commit. We are usually not asked to give up our jobs, our homes, sell what we have, take the kids out of school and travel to a new city, state or country to serve. Only those who have experienced this type of call into the ministry can truly appreciate what God asked Moses to do.

We must assume that Moses was able to discern God's anger, because when God agreed to send Aaron with him, he finally yielded to God's call. The reluctant witness was ready to make the commitment when he knew he did not have to stand alone. He could commit when he would have another human being to assist him in his mission.

Aren't we much the same way today? Isn't that the genius of Jesus' plan of ministry to send the 70 out, two by two? Our courage is greater when we have another human being to share the ministry with us. Not only does God go with us, but he provides others to help us along the way.

Moses did as God commanded. He took his family and went to Egypt with his brother Aaron. Because of his commitment to God and God's presence and power with him, the elders in Egypt believed God had sent Moses to deliver them. The elders received the message, they stopped, and worshipped God. They did not worship his messenger nor the message but the author of salvation — God. So must we worship him today.

Smith is pastor, Mt. Gilead Church, Meridian.

The source of salvation when all seems hopeless

By Bob Rogers
2 Kings 19:14-20, 32-34

Russell Dilday once visited a family whose eight-year-old daughter had been kidnapped from a playground across the street from their house, leaving behind a doll and one little tennis shoe.

The angry and grief-stricken father was a brilliant executive at a computer firm. He was accustomed to solving problems on his computer. But this problem didn't compute. He said, "I'm as helpless as if I'd never learned anything." The only thing he had to deal with his tragedy was his faith in God. King Hezekiah of Israel found help from the same source when he was threatened by Sennacherib and his invading army from Assyria, in this Sunday's lesson, 2 Kings 19:4-20, 32-34.

Sennacherib, ruler of Assyria, was extending his empire along the Mediterranean coast of Palestine, challenging the power of Egypt. Bypassing Jerusalem, he fought a great battle against Lachish, a fortress 30 miles southwest of Jerusalem, using siege ramps to climb into the city. Then a rumor spread that "Tirhakah, king of Ethiopia" (vs. 9) was coming to attack Sennacherib. Tirhakah, also known as Tarakos, was to become ruler of all of the nations along the Nile River, including Egypt. Sennacherib decided not to attack Hezekiah's kingdom at that time, but to return home to defend his

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capital against Tirhakah. Before he left, he sent a letter to Hezekiah by means of the "Rab-shakeh" (a high-ranking official), saying, "Let not thy God in whom thou trusteth deceive thee" (vs. 10), because none of the gods of other nations had saved them from Assyria's power, and the God of Israel could not save them, either. Sennacherib would be back to destroy Hezekiah.

Hezekiah could have faced his problem many different ways. He could have sought help from Egypt. He could have sought advice from Isaiah the prophet, as he had done in verse 5. Instead, he took his problem directly to God. He took the letter from Sennacherib "into the house of the Lord, and spread it before the Lord" (vs. 14). Some commentators believe that he went into the Holy of Holies, because verse 15 mentions the cherubim, angelic figures which were on each side of the ark of the covenant. The New Testament tells us that because Jesus Christ has bridged the gap between God and mankind through the death on the cross, we may come directly to God and find salvation (Hebrews 7:25).

Hezekiah's prayer is an excellent example to follow. He began by praising God: "Thou art God, even thou alone, of all the kingdoms of the earth" (vs. 15). He continued by asking God to hear his prayer: "Lord, bow down thine ear, and hear" (vs. 16). Next, Hezekiah confessed that Assyria was a real threat, but that the gods Sen-

nacherib had destroyed "were no gods, but the work of men's hands, wood and stone" (vs. 18). Finally, the prayer called on the Lord for salvation: "Now therefore, O Lord our God . . . save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only" (vs. 19).

You and I should pray a prayer similar to that of Hezekiah. Romans 10:13 says, "For whatsoever shall call upon the name of the Lord shall be saved." Just as Hezekiah trusted in God alone, today we must trust in God through his Son Jesus Christ to save us. In verse 20, Isaiah assured Hezekiah that God had heard his prayer. Likewise, today God always hears the prayers of those who call on Christ for salvation.

Isaiah assured Hezekiah that God graciously protected Jerusalem from Assyria like a virgin that could not be violated (vs. 21). In verse 32, Isaiah prophesied that Sennacherib would not even "cast a bank" against Jerusalem. Unlike Lachish, which he had cap-

tured with siege ramps, he would not even attack Jerusalem. God promised that "by the way that he came, by the same shall he return" (vs. 33).

Why was Jerusalem safe from violation? verse 34 says, "For I will defend this city, to save it, for mine own sake, and for my servant David's sake." God was keeping his covenant with King David (see 2 Samuel 7:16). If God protected his city to keep his covenant then, how much more will he deliver his people today who trust in his new covenant through Jesus Christ?

Questions to consider:

1. To whom would you turn if you had no money? To what source would you turn if you had no friends or relatives?

2. According to Romans 10:9, how can one be saved?

3. If Christ is the source of salvation when all else seems hopeless, then is he not also the source of salvation when things are going well? Is there any reason to delay trusting in him?

Rogers is pastor, Calvary Church, Gloster.

Mississippi Baptist activities

- | | |
|---------|--|
| Oct. 28 | High Attendance Day (SS Emphasis) |
| Oct. 29 | Cradle Roll/Single Adult/Homebound Growth Tour; N. Oxford BC, Oxford; 7-9:30 p.m. (SS) |
| Oct. 30 | Cradle Roll/Single Adult/Homebound Growth Tour; FBC, Starkville; 7-9:30 p.m. (SS) |
| Oct. 31 | Cradle Roll/Single Adult/Homebound Growth Tour; FBC, Clinton; 9:30 a.m.-Noon (SS) |
| Nov. 1 | Cradle Roll/Single Adult/Homebound Growth Tour; FBC, Hattiesburg; 7-9:30 p.m. (SS) |

Southeastern establishes president's advisory council

WAKE FOREST, N.C. (BP) — Southeastern Seminary began the fall semester by inaugurating a president's advisory council which convened in early September.

The group is composed of Christian laypersons who will serve as advisors to the seminary administration in planning, promoting and building the seminary with a view of its total impact on the world.

The meetings were the first of their kind held on the Wake Forest, N.C., campus and represented the establishment of the council. The council will meet annually to review campus programs and activities and to discuss future development projects. A chairperson, vice chairperson, and a secretary will be elected yearly. Members are nominated and elected by the council and seminary administration.

The president's advisory council will aid in seeking and obtaining gifts for capital needs, endowment, student aid as well as recruiting qualified students. It also will pursue the con-

tinued development of goodwill between the seminary and local communities. Lewis Drummond, seminary president, said, "I am excited about involving community leaders in the life of Southeastern Seminary. These outstanding laypeople are a tremendous asset to this institution."

The council members include Robert Allen, Greensboro, N.C.; Sanford Bailey, Wake Forest, N.C.; Dotson Benefield, Atlanta; Evander M. Britt Sr., Lumberton, N.C.; Kenny Goetze, Knightdale, N.C.; Robert Hamblin, Tupelo, Miss.; Billy Hand, Weldon, N.C.; Stan Haywood, Asheboro, N.C.; Doroth Helms, Raleigh, N.C.; J.T. Knott Jr., Knightdale, N.C.; Don Lanier, Auburn, Ala.; Daniel M. Lotz, Raleigh, N.C.; Bob G. Mallory, Weatherford, Texas; Edwin Shufelt, High Point, N.C.; Dudley Simms III, Winston-Salem, N.C.; Eldred Turner, Louisville, Ky.; and others who wish to remain unnamed.

Mission board warns of phony foreign fund raising

RICHMOND, Va. (BP) — Foreign Mission Board officials are warning U.S. churches about fraudulent letters from a Zambian pastor soliciting church construction funds.

A pastor of a church in Kabwe, Zambia, sent an unknown number of letters to U.S. churches asking for money to complete a stalled church construction project. In fact, the money was intended for the pastor's personal use, said Zeb Moss, FMB associate area director for eastern and southern Africa.

Officials decided not to release the name of the pastor, a young man in his 20's, because he has repented and

asked forgiveness, according to Richard Kuter, a Southern Baptist missionary in Zambia, who counseled with him.

Kuter said he believes the young pastor, who got overzealous after attending a fund-raising seminar, is sincerely repentant. He has agreed to write letters to the U.S. churches he contacted and tell them the truth.

"A word of caution is needed on responding to appeals from overseas for funding," Moss said. "Churches need to be sure they can verify the actual need on the mission field and the actual use of the funds."

Missionary dentist draws crowds

BOBO-DIOULASSO, Burkina Faso — Even on those 115-degree days when he arrives at his dental clinic in Bobo-Dioulasso, Southern Baptist missionary Bill Dean finds up to 200 people waiting for him — 75 or so to have teeth extracted and the others to lend moral support. Seventy-five extractions may sound like hard work to some American dentists, but actually "it's fun," to quote Dean.

In the last three years more than 50,000 people have gone through the clinic, and all have been confronted

with the claims of Jesus Christ. Dean frequently conducts bush clinics in area villages. People come from miles away to receive treatment or just watch.

"I tell each of them that what I am about to do will give them relief from their suffering," he said. "But I also tell them I know of Another who can give them relief from all their other cares. Many general evangelists have trouble attracting crowds, but when I set up a clinic, I am like a fly with sugar — they just flock to me."

North Carolina will earmark part of Cooperative funds

CARY, N.C. (BP) — The General Board of the Baptist State Convention of North Carolina voted recently to designate a portion of the 1991 Cooperative Program unified budget money for Southern Baptist causes. The proposed action requires the vote of the full convention meeting Nov. 12-14 in Winston-Salem.

Under the proposal, the North Carolina convention will continue to send about 35 percent of its Cooperative Program receipts to the Southern Baptist Convention. The only difference in the new proposal is that about 20 percent would go

undesignated, as is true with the full 35 percent this year, and 15 percent would be earmarked for designated SBC causes.

The new plan, if adopted in November, will provide for more money for Southern Baptist foreign mission and home mission causes.

North Carolina churches may still elect to send their Cooperative Program gifts undesignated to the SBC. The new approach, added Smith, was developed to give churches greater options in giving while at the same time providing maximum support for SBC mission causes.

Entering enrollment up at Southern Seminary

LOUISVILLE, Ky. (BP) — Southern Seminary's entering student enrollment is up over last fall, but overall enrollment at the Louisville, Ky., seminary declined.

The seminary posted a six percent increase in entering student enrollment, but the seminary's total enrollment declined by 7.6 percent from last fall. The entering class totaled 418 at the close of fall registration and overall enrollment was 1,916. Students enrolled in several of the seminary's off-campus programs are not included in the count.

U.S. Supreme Court upholds religious access case

WASHINGTON (BP) — The U.S. Supreme Court has let stand a lower court ruling that a Pennsylvania school district cannot exclude religious groups from after-hours access to school buildings available to other organizations.

The court declined Oct. 9 to review a decision by the Third U.S. Circuit Court of Appeals that a Centennial, Pa., school district policy allowing school facilities to be rented to a wide variety of civic organizations but excluding their use for religious activities violates the free speech clause of the U.S. Constitution's First Amendment.

Baptist printing, publishing ministry torched in Italy

ALTAMURA, Italy (BP) — A fire started by arsonists Oct. 2 seriously damaged a Baptist printing and publications operation in southern Italy.

Damages from the early-morning fire and the water used to fight it have halted the ministry's printing operations. Initial damage estimates totaled more than \$168,000 to equipment and \$32,000 to books and other printed materials stored in the offices.

According to an initial police investigation, the criminal act appears to be the work of the local Mafia. The fire was similar to fires set at four other businesses on the same day in the city of Bari, the provincial capital of the region.

Christian Life Commission objects to end of "X" rating

NASHVILLE (BP) — The Christian Life Commission has expressed objections to the new motion picture rating system which will replace the "X" designation with a new "NC-17" rating.

The commission's executive director, Richard D. Land, joined representatives of other national religious bodies including the United States Catholic Conference and the National Council of Churches in calling upon

the Motion Picture Association to rescind its action taken in late September and reinstate the old "X" rating. He said the public is familiar with the "X" designation and knows what it means when a film is rated "X."

"The NC-17 rating is not nearly as appropriate a rating as the 'X,'" he said. "The change has all the appearances of watering down an effective wall that helped people stay away from pornographic materials."

Foreign Mission Board elects new vice president for African region

RICHMOND, Va. (BP) — Billy Bullington was elected regional vice president for Africa Oct. 10 by trustees of the Foreign Mission Board.

The former missionary will succeed Davis Saunders after Saunders retires from the board at the end of December and joins the faculty of the Baptist College at Charleston (S.C.).

Bullington, 55, from Charleston, Ark., will oversee mission work in sub-Saharan Africa, where nearly 1,000 Southern Baptist missionaries work in 35 countries. He also will work with the Global Strategy Group, a long-range planning body composed of top FMB administrators and planners.

Religious liberties act opens door for seminary in Moscow

WAKE FOREST, N.C. (BP) — The first theological seminary in the history of Russian Baptists has been established in Moscow. Classes are scheduled to begin in January 1991.

Lewis A. Drummond, president of Southeastern Seminary, in Wake Forest, N.C., returned recently from the Soviet Union and reported the historic news to the seminary.

The group met in the Moscow Baptist Church the day Soviet Parliament passed the revolutionary new religious liberty act granting full religious liberty to all groups.

SBC Today magazine will print twice monthly

ATLANTA (ABP) — Beginning November, SBC Today will be published on a twice-monthly schedule.

The board of directors voted Oct. 4 to employ Amy Greene as an associate editor, and to launch a \$125,000 fund-raising campaign to finance the expansion.

"This is a major step of faith for SBC Today," said editor Jack U. Harwell. "But so many of our readers have asked us to move to twice-monthly publication, we felt we had no choice. Harwell anticipates a 'major increase in circulation' because of the action."

Greene, 31, who currently edits the spirituality page for the paper, is a former pastor of Wayfarer's Chapel, Atlanta.

Baptist Book Stores support Testaments for Moscow

NASHVILLE (BP) — The Moscow Project, a plan to place four million New Testaments in the Russian capital so that every family living there may have one, will be supported through collection of donations in the 62 Baptist Book Stores owned and operated by the Sunday School Board.

Johnnie Godwin, vice president for general publishing at the board, said canisters have been placed in all Baptist Book Stores. Many other Christian book stores around the country will support the Moscow Project by collecting money and sending it to the Evangelical Christian Publishers Association, sponsor of the project.

Godwin, who is on the board of directors of ECPA and serves on a task force on publishing in the Soviet Union, said donations to the project will be matched by donations from the International Bible Society. Based on the estimated cost of paper and printing, a donation of \$10 will provide copies of the New Testament to 40 Russian families.

Distribution of the New Testaments will be in the summer of 1991, Godwin said. Shipments to Moscow will be divided into four equal parts, with one million each being sent in June, July, August, and September 1991.

Baylor Bears hold prayer meeting for team mate

DALLAS (BP) — When a Baylor Bears team meeting turned into a prayer vigil for a critically ill teammate, 23 players made professions of faith in Christ, according to head coach Grant Teaff.

Baylor offensive lineman John Karkoska, 19, collapsed during a Sept. 13 team workout and was hospitalized at Hillcrest Baptist Medical Center in Waco, Texas.

An underlying condition, possibly viral and infectious, brought about Karkoska's collapse and subsequent kidney and liver failure, according to a statement released Sept. 19 by team physician R.W. Covington. Karkoska died on Sept. 22.

Baptist Record

October 25, 1990

005-DIM 291 10-25
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